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LONDON, SATURDAY, SEPTEMBER 21, 1844.

## REVIEWS

*St. Lucia: Historical, Statistical, and Descriptive.* By H. H. Breen, Esq. Longman & Co.

St. Lucia, from its proximity to the French settlement of Martinique, its central position amongst the neighbouring ("Lesser Antilles, or Caribbean") islands, and its natural facilities of defence both by land and sea, is of considerable importance even as a military station. Its harbours are numerous and capacious—its soil rich, and replete with resources. Whatever relates, also, to our western empire has, in these days, great claims to attention. Mr. Breen's acquaintance with the island includes a residence of thirteen years, and complete control over the public records and registers. As a statistical volume, therefore, the present is of much value.

"St. Lucia is situated at a distance of twenty-four miles to the south-east of Martinique, and twenty-one to the north-east of St. Vincent; with the exception of Guadeloupe and Trinidad, it is the most extensive of the lesser Antilles. It is forty-two miles in length, and twenty-one at its greatest breadth, and exhibits a circumference of one hundred and fifty miles, and a superficies of 158,620 acres. This island is proverbially known for its wild and romantic scenery. Viewed from the sea, whether to windward or leeward, to the north or the south, its appearance is equally grand and picturesque. From the bold, majestic *Piton* that shoots its peak aloft to the skies, and seems to defy the fury of the elements and the wreck of ages, down to the humble coffee plant that seeks shade and shelter at the hands of man, the whole is one chequered scene of sombre forests and fertile valleys, smiling plains and lowering precipices, shallow rivers and deep ravines—one vast panorama, where nature alternately assumes her wildest attitudes and most enchanting forms. The principal mountains (or rather chain of mountains) extend longitudinally over the centre of the island, dividing it into windward and leeward districts. They are densely clothed with forest trees, and at their greatest points of elevation bear the distinctive names of *Sorciere*, *Paix-Bouche*, and *Barabara*. From either side of the chain, several mountains of lesser altitude diverge towards the sea, forming in the intermediate space, plains, valleys, or ravines, according to their direction and distance from each other. The *Pitons* are two pyramids of solid rock, of the most remarkable and picturesque character, standing on the south side of the entrance to the beautiful bay of Soufriere. One of them is computed to be 3,300 feet above the level of the sea, and the other about 3,000. They appear to be wholly unconnected with the other mountains, and, with the exception of their western side, which is laved by the sea, their base is fringed with verdure and cane fields in the highest state of cultivation. There are many interesting legends of the attempts made to ascend them; but owing to their perpendicular formation I feel convinced no one has ever succeeded in reaching the summit. \* \* The greatest natural curiosity in St. Lucia is the *Soufriere*, or sulphureous mountain, situated in the parish to which it has given its name. It is about half an hour's ride from the town of Soufriere, and two miles to the east of the *Pitons*. The crater appears at an elevation of 1,000 feet above the level of the sea, between two small hills, totally denuded of vegetation. It occupies a space of three acres, and is crusted over with sulphur, alum, cinders, and other volcanic matter, in the midst of which are to be seen several cauldrons in a perpetual state of ebullition. In some the water is remarkably clear; but in the larger ones it is quite black, and boils up to the height of two or three feet, constantly emitting dense clouds of sulphureous steam, accompanied by the most offensive and suffocating stench. From the comparative heaviness of the circumambient air, these clouds generally ascend to the summit of the hills, and then shoot off horizontally in the direction of the wind. After remaining stationary for three minutes on any part of the crust,

the subterranean heat is sensibly felt through the strongest shoe—a circumstance which would seem to indicate that the volcanic focus is not confined to the boiling fountains. Indeed, it is only necessary to remove a small portion of the crust to the depth of eighteen inches or two feet, and the water underneath will find a vent to the cavity and transform it into a cauldron. Occasionally fresh fountains spontaneously burst forth, and then some of the lesser ones are reduced to bubbling pools of liquid matter, which gradually subside and become quite extinct in appearance. There is a peculiar feature about the *Soufriere*, which does not belong to any other volcano. Of course, it can bear no comparison with *Etna*, *Vesuvius*, and other celebrated volcanoes, for the intensity and violence of their eruptions, or their terrific grandeur in a state of quiescence; but it surpasses all others by its uninterrupted manifestation of the volcanic process. Even the *Geycers* in Iceland, to which it would seem to bear a striking resemblance, only play at intervals, whilst the *Soufriere* is in a continuous though less violent state of eruption. What it was three hundred years ago, it is at this moment, and will probably be three hundred years hence. From the chaotic appearance of the surrounding objects, and particularly of the *Pitons*, there is no doubt that this spot was once the centre of some awful convulsion of nature; but at what period there is now no means of ascertaining. It must have occurred long before the discovery of the island, as no chronicle of any such event has been handed down to us by the Caribs."

The writer thus describes the descent from the summit of *Morne Barabara* to the valley of *Mabouya* :—

"Here, while the traveller is panting for breath, he contemplates beneath him a declivity, 2,000 feet in depth, and all the way down a perpendicular track, shaped into a corkscrew by the inequalities of the ground. As he proceeds on his headlong course, hanging over the horse's neck, both man and horse appear suspended from the side of the precipice, as if supported by some invisible agency. In proportion, however, to the danger of the descent, is the precaution of the traveller, and serious accidents are of unfrequent occurrence. Some persons never dismount; others never do otherwise: this may depend upon the state or strength of a man's nerves. After a heavy fall of rain the earth becomes detached and slippery, and then the danger is truly appalling. But in general it is much safer and less fatiguing to ride the whole way down than to lead your horse. As the *Trace* is the only communication by land between the windward and leeward districts (except by making the tour of the island) the people have become accustomed to it. The creole horse, too, from its hardy and tenacious character, is wonderfully adapted to this description of road: and what to a stranger might appear totally impracticable, is daily accomplished with spirit and agility by numerous *cavaliers* and pedestrians."

We have no space to enter into the history of St. Lucia, which is, however, sufficiently stirring and characteristic, and will repay perusal. It may be gratifying to learn that the spot is less insalubrious than is usually supposed, and that intemperance is a more frequent cause of disease than the climate :—

"Amongst the disadvantages of the climate and seasons must be classed the frequent occurrence of storms and hurricanes. St. Lucia appears to be situated within the range of these dreadful visitations, and it has suffered more severely from them than any other island within the tropics, except perhaps Barbados. There is no record of any hurricane before 1756, but since that period they have been of common occurrence, and have occasioned terrific scenes of devastation and a melancholy loss of human life. So intense is the feeling of awe with which the public mind is impressed by these phenomena, that the '*Miserere mei, Deus*' and other prayers are offered up in the churches during the continuance of the hurricane months, and at the conclusion the '*Te Deum*' is sung as a public thanksgiving. From 1756 to 1831, a period of seventy-five years, St. Lucia was laid waste by six hurricanes, the most remarkable of which occurred

on the 10th October 1780, 21st October 1817, and 11th August 1831. The hurricane of 1780 was probably the most destructive that has ever been experienced in this hemisphere. Its ravages extended over the whole of the lesser Antilles; but its main force was spent upon the central islands of Barbados, St. Vincent, St. Lucia, and Martinique: the loss of human life in these four islands has been computed at twenty-two thousand souls. \* \* The hurricane of August 1831, which I had the melancholy gratification of witnessing in St. Lucia, confined its ravages chiefly to that island, Barbados, and St. Vincent. Of the three Barbados suffered most, St. Lucia least. Such was the violence of the wind, that in Bridgetown alone one-half of the houses and most of the public buildings were razed to the ground, and 1500 persons lost their lives. In St. Lucia, on the day preceding the hurricane, no very extraordinary appearance was noted in the atmosphere. Towards the evening the sky assumed a somewhat heavy and lowering aspect, which at that season of the year did not attract any particular attention. At about four o'clock on the morning of the 11th a strong breeze set in from the north, accompanied by a heavy rain. At five the increasing violence of the wind began to excite strong sensations of alarm. By this time it had completely veered to the west, and exhibited every indication of a most awful hurricane. At nine it was at its greatest height, and, gradually subsiding, dwindled into a perfect calm before two o'clock, p.m. The hurricane did not last altogether more than eight hours, and even its violence did not continue during the whole of that time, but manifested itself by sudden gusts, spreading dismay and devastation on every side. The number of persons that lost their lives did not exceed ten or twelve, and these chiefly belonged to the shipping; but considerable damage was sustained by the shipping itself, by the different estates, and the houses in the towns of Castries, Soufriere, and Vieux Fort. Nearly every anchored vessel within the harbour, drifted from her moorings; some were driven out to sea; others grounded in different parts of the bay; but these were set afloat again without serious injury. It is horrible to contemplate what might have been the fate of the inhabitants, had the violence of the storm assumed a further degree of intensity. As it was, from the fury and frequency of the gusts of wind and the incessant pouring of the rain, there was no means of escape from the building to which you happened to cling for protection. I cannot conceive any situation that presents such a shocking picture of human misery, as that of a West Indian town during a violent hurricane. The ravages of fire, however frightful and destructive, are generally confined to property: the danger and devastation of an earthquake are all over in a few seconds; but, during a hurricane, the melancholy looks, the wailing and wild despair, exhibited in the gradual transitions from anxiety to fear, and from danger to inevitable destruction, are appalling in the highest degree. Who has not pictured to himself the heart-rending spectacle of a shipwreck—the vessel tossed about by the fury of the winds and waves—its imminent perils—the foaming billows opening up their insatiable bowels to gulph the devoted victims, and then the disappearance and destruction of the vessel and crew? This, on a limited scale, what occurs in the case of a hurricane. By the violence of the wind, as it veers from point to point, each house is transformed into a rocking vessel; shingles and tiles are fast swept away; the air is darkened with branches of trees and fragments of houses; the roofs once exposed begin to give way; the beams crack; the walls tumble down; crash succeeds crash; and in the space of a few hours not merely a ship's crew, but three, six, and sometimes eight thousand human beings lie buried in mutilated masses amongst the ruins of a whole city."

The island is also subject to frequent earthquakes :—

"During the last five years the Antilles have been visited by three terrific and destructive earthquakes. The first took place at six o'clock on the morning of the 11th January 1839. It lasted about 40 seconds, and was felt in many of the islands, but its devastating effects were confined to St. Lucia

and Martinique. Desolating indeed were the loss of life and destruction of property in the latter island. The town of Fort Royal, containing a population of 10,000 souls, was the principal scene of havoc. One half of the houses, including the churches and public buildings, were thrown down, and about two hundred others seriously damaged and rendered untenable. Of about five hundred persons that were buried in the ruins, two hundred and sixty-one were dug out lifeless and horribly mutilated; and the remainder sustained severe injuries. Fortunately there were no lives lost in St. Lucia; but considerable damage was occasioned to the different estates and to the towns of Castries and Soufriere. Such was the violence of the oscillations in the former town, that the earth was fissured in several places: many of the stone-built houses were partially thrown down or dreadfully shattered, and none escaped uninjured. Amongst the buildings that suffered most were the Catholic church and the government offices; and several private dwellings were so materially damaged that it became necessary to have them partially taken down and repaired. The second earthquake occurred on the 7th May 1842, at half-past four o'clock p.m., and spread terror and devastation throughout the island of St. Domingo. The principal scene of its ravages was the town of Cape Haytian, once the capital of the island, but whose population had been reduced to about 9,000 souls. The shocks were repeated three different times in the space of a few minutes, and during their continuance the fissured earth vomited forth dark clouds of sulphureous steam. By this direful catastrophe the town was reduced to a heap of ruins, and upwards of three thousand human beings lost their lives. Immediately after the first shock the fallen timbers communicated with the fire of the kitchens, and the flames burst out on all sides, destroying much valuable property that had escaped the ravages of the earthquake. The third earthquake, one of the most melancholy events in the annals of human misery, took place on the morning of the 8th February 1843. It lasted altogether about three minutes, and was felt more or less sensibly throughout the Carribean Archipelago; but its direst ravages were destined for the devoted town of Point à Pitre, in the French island of Guadeloupe. At the period of this dreadful visitation the town contained a population of 18,000 souls, and 2,500 houses, of which no more than 200 were built of wood. Though not the seat of government, it was, in point of fact, the capital of the island; and for the elegance of its buildings, both public and private, and the extent of its mercantile relations, was justly considered one of the most flourishing cities in the West Indies. On the night preceding the earthquake a grand ball had been given, and many were still reposing from the fatigue of the festive scene. The Court of Assize had assembled for the administration of human justice: the principal hotel was thronged with strangers and planters from the interior, discussing matters of business, or seated together at the 'table d'hôte;' and on the quays and along the streets trade and traffic were proceeding with their wonted bustle and activity. At the fatal hour of 25 minutes to eleven there was heard a noise—a hollow, rolling, rumbling noise, as of distant unbroken thunder: the sea dashed tumultuously on the beach; the earth heaved convulsively, and opened up in several places, emitting dense columns of water. In an instant all the stone buildings had crumbled to the ground—a widespread heap of rubbish and ruins: and in that one instant—a dread, dreary, and destructive instant—five thousand human beings, torn from their families and friends, were ushered into the abyss of eternity. But the work of desolation did not stop here: scarcely had the earthquake ceased its ravages, when a fire broke out in several places at once; and such were the terror and confusion of the surviving inhabitants, that not a single house was rescued from the flames. In another instant the pile was lit up—the devouring element was sweeping over the immense holocaust; and a loud and lugubrious shriek from the living, and a long and lingering groan from the dying, had told the tale, and sealed the doom of Point à Pitre, the pride of the West! The scenes of horror that followed it would be difficult to describe. Fathers ran about in search of

their children—children screamed aloud for their mothers—mothers for their husbands—husbands for their wives; and the wild and wailing multitude that wandered over the ruins, in search of a mother, a father, a husband, a child, a brother, a sister, or a friend, found nothing but headless trunks and severed limbs. Rich and poor, black and white, planter and peasant, master and slave—all lay confounded in one vast sepulchre—all were crushed, calcined, or consumed—all hushed in the shadow of death or the silence of despair."

The horrible picture is continued at greater length; it treats, however, of results; the demoralization that succeeds such events—pestilence, plunder, and the evil heart made wolfish by suffering.

The political and ecclesiastical relations of the island, properly enough dwelt on by the author, are necessarily passed over by us. It is evident that society has not progressed there so much as it might and ought to have done. Not more than one-sixteenth part of the island is cultivated, although it is susceptible of being so to the summits of the highest mountains. This fact may be taken as a type and symbol of the general condition of the colony. Where hurricanes and earthquakes are frequent visitors, man, we fear, becomes an unprogressive animal. In such places it is terrible to think of to-morrow: sufficient to him is not only the evil but the enjoyment of the day.

*A Short Abridgement of Britane's Distemper, from the year of God M.D.C.XXXIX. to M.D.C.XLIX.* By Patrick Gordon of Ruthven. Aberdeen, printed for the Spalding Club.

THIS work, now for the first time printed, is the tribute of "a devoted vassal to the memory of his chief," and consequently partakes too largely of the spirit of clanship, to be of much historical value. As an illustration of hearty love toward all and every thing monarchical, and of even more hearty hatred of all and everything puritan, and English, the book offers some amusement; while here and there we find a character painted with curious minuteness, or the narrative of some fearful omen or prophetic "vision," (Patrick Gordon is a thorough cockney in his misuse of *v's* and *w's*), told with a quaint solemnity that is very characteristic.

Little is known of the writer, save that he was of the family of Cluny, who were among the most attached adherents of the House of Huntley. He was the son of Sir Thomas Gordon, and his mother was a sister of the Earl of Angus; he married a lady also of noble birth, but the low state of society among these northern chieftains is emphatically proved by the fact, that his wife could not even write her name! "Jeane Gordounne with my hand at the pen, led by the notars underwritten at my command, because I cannot write myself," is the form used by the lady. Patrick Gordon, the husband, however, seems to have made up for his wife's illiteracy; for as he calls the present work, "a short abridgement" the original must have been voluminous indeed. His style partakes of "King Cambyse's vein," and when he has a Puritan to denounce, or an Englishman to abuse, he "plays Eracles rarely." Like the same illustrious performer he can however "roar you as gently as a sucking dove," and his lamentations over "that sweet prince King Charles," and his chief, the Earl of Huntley, might make even "Tom butcher weep."

After all, Patrick Gordon on his own showing is unjust both to Covenanters and Englishmen. Prior tells us that—

"When weak women go astray,  
The stars are more in fault than they."

Now at that time, as Mr. Gordon acknowledges, not only "the starres" but "the elements" shot

such malignant influences, that even the Covenanters ought to have been exonerated for at least one half of their iniquitous doings:—

"And as it is seldom or neuer seene but that the heaviness, the starres, the elements, yea, and the sharpest wittes and deepest reaching judgements or indeavors of mortal men, doth all contribute to the vnavoidable decies of Diuine Providence, when the great Lord, Maker and Ruler of this all, intendes a revolutione, a ruine of kingdomes, a fall of high dignities, or change of monarchies for punishment of sinnes. So was it seene palpable at this tyme, partly by the bad conjunctiones of Saturne and Mars, called the infortunates amongst the planetes, whoses euill and mallevolent influence opposes the holy zeall of Jupiter, the grandour and royall gouernement of Sol, the suetness and winning behauiour of Venus, with the jarring of the elements; as if heaven, earth, and sea, or the great and durable fabrick of the vniverse, had been shakine or hurled from its fixed polles."

Moreover, comets and prophecies aided:—  
"Was not that old English prophecie now made pleine and cleare which said,

Germanie beginsse a dance, that passes through  
Italie, Spaine, and France, but England most pay the pyper.

Did not Tichobra, that learned, that most admired astrologer of our tymes, set out in print his prediction vpon that fearful and prodigious comet that appeared in sax hundredth and seavintie, affirming that a ware sould beginne then in Germanie, which, passeing ower all Europe, sould end in Britaine: and did not the Count Palatine the next year, 1618, take one his head the croune of Bohemia, which began this ware that spread into Italie, France, and Spaine, and now raises so fearefullie in Brittain: whoses people had liued vnder too gratious princes, James the Saxt, and Charles the First, in such pleasure, plentie, and pace till the 1639, as all the rest of Europe stood astonished, and with great amazement looked on these happines. But as I have said before, when Heaven intended to visite this illand for our vnthankfulness, not only the heavins and all the elements contributes to His will, but men themselves helpe forward their owne ruine."

Unfortunately, once in the full current of his narrative, Patrick Gordon forgets stars and comets, "the heavins and all the elements," and lays the whole burthen on the Puritans.

The second book begins with a series of omens, all vouched for by good authority. The subjoined, however, seems a strange prelude to wars and bloodshed:—

"At Rethine, in Buchan, there was about the tyme of morneing prayer, for diuerse dayes together, hard in the church a queire of musick, both of voces, organes, and other instrumentes, and with such a rausheing sweetnes, that they were transported which, in numbers, resorted to heire it, with vnspeskable pleasure and neuer wiried delight. The preacher on day being much takin with the harmonie, went, with diuerse of his parisheners, in to the church, to try if their eyes could beare witness to what there eares had hard; but they were no sooner entred when, lo, the musick ceased with a long not, or stroke of a *violl de gambo*; and the sound came from ane vpper loft where the people used to heare service, but they could sie nothing."

We will now give a sensible, and in the conclusion an amusing paragraph. The influences of "Keeping of State" were quite as potent, we suspect, as the stars and elements:—

"Fre once that Inglish diuell, keeping of state, got a haunt amongst our nobilitie, then begane they to keepe a distance, as if there were some diuinitie in them, and gentlemen therefor must put of their shoes, the ground is so holy whereon they tread; but as he is ane euill bread gentlemen that vnderstandes not what distance he should keepe with a noble man, so that noble man that claims his dewe with a high looke, as if it did best fitte his noblenes to slight his inferiours, may well gett the cape and knie, but neuer gaine the heart of a freborne gentleman:

If thou obtaine the heart,  
Be sure the cape and knie,  
With all the honours of a prince,  
Shall lykwayes follow thee.

It is true that in England the keeping of state is in some sorte tollerable, for that nation (being so often conquered) is become slauish, and takes not euill to be slaves to there superiours. But our nation, I mean the gentre not the commones, hauing neuer been conquered, but alwayes a free borne people, ar only wine with courtesies, and the humble, myld, chearefull, and affable behauiore of there superiours, and therefore it is truelie said:

Who conquire not the heart shall neuer reye,  
Nor bring to end ane glorious interprise."

That the English are slaves, appears to be an incontrovertible point with our author, and it was owing to not being sufficiently kept in order by the two gentle Kings James and Charles, that they forthwith revolted, as is always the case with slaves. This was doubtless the reason why—

"The parliament's armie growes daylie stronger as the kinges forces are diminished; and when they fand themselves so stronge that Fairfax, as generally, could command thretie thousand foot, and betuixt eighteen and tuantie thousand horse, they resolute, since England now was all at there command, they most have the Scots remoued, who possessed the north of England ingailed for the monies was resting them. The parliament charges them to rander back the countres of Cumber and Northumberland, with the townes of Newcastle, Berwick, and Carlisle. The Scots demands first to be payed of fifteine hunder thousand pound English for the charges of the war they had mad in England, and the armie of ten thousand they had kept in Irland. The English being proud and confident in there great strength, and intending to overreach them either by sublitie or might, anseuers the commissioners there attending the parliament, first, that those thrie townes were not expest in their indentore, but onlie the northern counties, and therefor the townes most be randered; nixt, the wholl soume was already exhausted in there extraordinary expences: to their commanders so many thousand pounds for sack and sugar; so many thousand for braking doune of hedges; so many thousand for spiling of piewed grounds with their horse feet; and a wholl rable of such lyke, which most be allowed for payement, ther wholl soum being exhausted. But the truth was, they were so stronge as they had no more neid of their help, and therefor most be redd of them; and thus the second tym the parliament sends and charges the Scots armie to remoue out of England befor such a day, or they will force them to be gone."

"So many thousand pounds for sack and sugar!" who shall censure Falstaff for his love of it, when these grim covenanting officers could not resist its temptations? No wonder that England seemed indeed a land of promise to the Scots, who exchanged their crowdy for "sack and sugar!"—no wonder that they were unwilling to gang back again. A long royalist version of the trial and execution of King Charles follows. The subjoined story gives us a piece of the pathetic, as well as the wonderful. Some gentlemen, soon after the King's execution, went to see the lions in the Tower:—

"Seavin or eight gentlemen that went to the towre to sie the Lyons, was brought by the keiper near to their cages, that they might looke in throw the bars and sie them; when wpon a sudden the old Harie, (a lyone called so after Henrie the Eight, because he had brought him their), began to blow, to snort, and to brissel his haire, and then to roare with such a terrible and furious countenance, tearing the grats with his paws, as if he would have dowed or torne them all in pieces; which mad all to recoill bak, much affrighted, the keiper telling them seriously that he had never done the lyk befor, altho all sorts came daylie and saw him, and therefore he was perswaded that some on of them had done him ane injurie. They all swore they had not come near the grats of his cabin by more then a yare; wherefor, sieing him still to roare, to bray, and to become more furious, the keiper tells them that they most all goe furth, and he would call them in one by one, to sie if that way he could find furth the reasone. This was done; and behold, when they ware all gone, he groaned a little whill, and then was peaceable. Wherefor the keiper would acids try this conclu-

sione; he brings first in one of them and leids him to the grats, wherast the Lyon made no sturre, till one gentleman came in, whom he no sooner espyes, when he begins againe to raige, and become more furious then befor; wherefor, the keiper, with an angrie countenance, beseeches him to tell what he had done. The gentleman awouing his owne innocencie, was yit much confounded to sie that terrible beast angrie with non but him; and hawing ruminate much within himself of his former lyfe, at last he tells the keiper that he knew himself guiltie of nothinge except that he was one the skafold when the kinge was execute, and had dipt ane handkircheff in his blood, which he had yit in his pocket; and drawing it furth, gives it to the keiper, who threw it in to the lyone; and he no sooner gets it, when, leawing his former roaring, he takes it betuixt his former feet, and fallinge growfflings to the ground, he laid his head on it, and never rose from that posture till hee died, which was the third day after. This discourse, because it seemed so onprobable, I kept wp two yeres, before I would insert it in my abridgement, yit could never find anie that opposed the trueth of it, but ewerie man awoued it to be reallie true."

Such tales show how far beyond the bounds of possibility the belief of the royalists at this period could be led; and beyond such proofs of credulity there is not much in the volume.

#### *The Englishwoman in Egypt.* 2 vols. Knight & Co.

'THE Englishwoman in Egypt,' by Miss Lane, is a series of familiar letters, the nature of which is explained by the title. How the better half of creation "gets on" in the East, when Eastern born, we know pretty well already, thanks to Lady Mary Wortley Montagu, Miss Pardoe, Lady Londonderry, and last, though not least, Princess Maria Theresa, the Babylonian. But how a Frankish gentlewoman would succeed in a residence among people and customs so different from those of her birth and her boarding-school, was less clear to us; and we are obliged to Mr. Lane's sister, Mrs. Poole, for her experiences. Must we add, that considering the popular purpose of her letters, we fear she has too largely availed herself of her brother's common-place books. There can be no doubt as to the value of Mr. Lane's collections, but they intermix as awkwardly with the more familiar narrations of the lady, as a column of an Encyclopedia would do, interleaved among the Old Man's 'Bubbles,' or the Pyrenean pictures of Mrs. Boddington.

On landing at Alexandria, Mrs. Poole seems to have been struck by the universal comfort, if not richness, of the people's costume, and painfully impressed by the appearance of the children; all of whom looked languid and emaciated. The cupboard-like shops, too, were new to her; and the solemnity of the Mueddin's call to prayer failed not of its usual effect. We have not forgotten the picturesque pen-sketch of a like moment, given in a letter from Widdin, by poor Wilkie. The voyage from Alexandria to Cairo, Mrs. Poole's destined abiding-place, was partly done in an iron track boat, drawn by four horses. By day, the transport along the Mahmoodeech canal was not disagreeable, but at night the plague of fleas, and what Mrs. Tuppin called "black beads," became hideous. Two days and two nights, moreover, had they to wait at the junction of the canal with the Nile, for the boat which was to take them up to Cairo. The voyage occupied three days; but it was not deficient in interest. Fooweh, with its beautiful women and its pomegranates; Sais, with its glimpse of the ocean of sand—the Great Desert; Kafr-az-Zeiyan, with its companies of festival-keepers; Nadir, with its buffaloes, had all to be passed before the pyramids came in view, and before they reached Boulak, the port of Cairo. Here the ladies of the party had

to Orientalize themselves, by donning the heavy and shrouding costume of the country; and then to mount asses, as the means of entering the city. The ride was disagreeable from the clouds of dust; but the sights of Cairo, when reached, proved a reward in full to our stout-hearted and cheerful authoress.

What these sights are, we shall not at present attempt to enumerate. The following incident, however, as throwing light on life in the East, may be especially pointed out for the benefit of "young housekeepers," to say nothing of its secondary merit of furnishing a tolerably good ghost story to all who collect curiosities of that description. The first thing, of course, to be done, on arriving at Cairo, was to make choice of a comfortable abode: and by good luck Mrs. Poole found a mansion, almost new, though on the old construction; to be had, too, for the little more than nominal rent of 12*l. per annum*.

"On the ground-floor is a court, open to the sky, round which the apartments extend, gallery above gallery. Round the court are five rooms; one large room (a mandarah) intended for the reception of male guests, with a fountain in the centre; a winter room; a small sleeping-room, for any male guest; a kitchen, and a coffee-room, for servants. On the right-hand, immediately on entering the street-door, is the door of the harem, or the entrance to the stairs leading to the ladies' apartments; the whole of the house, excepting the apartments of the ground-floor, being considered as the 'harem.' On the first floor is a marble-paved chamber, with a roof open towards the north, and sloping upwards, conveying into the chamber generally a delightful breeze. There are also five other rooms on the first floor; and in each of the two principal apartments, the greater portion of the floor, forming about three-fourths, is raised from five to six inches, the depressed portion being paved with marble. The reason for thus laying the floor is, that the outer slippers are left on the depressed portion, and the raised part, which is matted, is not to be defiled with anything which is unclean. The feet are covered, in addition to the stockings, with a kind of inner slippers, the soles of which, as well as the upper leathers, are a yellow morocco: they are called mezz; and the outer slippers, which are without heels, are styled baboog. \* \* The walls throughout are whitewashed, and the ceilings composed of fancifully carved wood-work, in some instances extremely tastefully arranged. Besides the rooms I have mentioned, there are three small marble-paved apartments, forming, *en suite*, an antechamber, a reclining chamber, and a bath. \* \* Above are four rooms, the principal one opening to a delightful terrace, which is considerably above most of the surrounding houses; and on this we enjoy our breakfast and supper under the clearest sky in the world."

This was all very charming; but it will be seen that Cairo houses have other nuisances besides black beetles, spiders, and scorpions:—

"We were much surprised, after passing a few days here, to find that our servants were unable to procure any rest during the night; being disturbed by a constant knocking, and by the appearances of what they believed to be an 'Efreet, that is, 'an evil spirit,' but the term 'Efreet is often used to signify 'ghost.' The manner of the servants' complaint of the latter was very characteristic. Having been much annoyed one morning by a noisy quarrel under our windows, my brother called one of our servants to ascertain how it had arisen, when he replied, 'It is a matter of no importance, O Efende, but the subject which perplexes us is that there is a devil in the bath.' My brother being aware of their superstitious prejudices, replied, 'Well, is there a bath in the world that you do not believe to be a resort of evil spirits, according to the well-known tradition on that subject?' 'True, O my master,' rejoined the man, 'the case is so; this devil has long been the resident of the house, and he will never permit any other tenant to retain its quiet possession; for a long time no one has remained more than a month within these walls, excepting the last person who lived here, and he, though he had soldiers and slaves, could not stay longer than about nine months; for

the devil disturbed his family all night.' I must here tell you that during our short stay in the house, two maids had left us, one after another, without giving us any idea of their intentions, and had never returned, and the cause of their sudden disappearance was now explained by the men, their fellow-servants. Certainly our own rest had been grievously disturbed; but we had attributed all the annoyance to a neighbour's extraordinary demonstrations of joy on the subject of his own marriage."

It appeared that a former owner of the house had murdered a pedlar and two slaves in it: one of them in the bath. By way of atonement he had bequeathed the tenement for religious purposes, reserving, however, a life interest in the premises for Mrs. Poole's landlady, "the Bed of Tulips."

"We can only regret that my brother engaged the house in ignorance of these circumstances; had he known them, he would also have been aware that the prejudice among the lower orders would be insurmountable, and that no female servant would remain with us. The sudden disappearance of our maids was thus quaintly explained by our doorkeeper. 'Why did A'mineh and Zeyneb leave you? Verily, O my master, because they feared for their security. When A'mineh saw the 'Efreet she said at once, "I must quit this house; for if he touch me, I shall be deranged, and unfit for service;" and truly, he added, "this would have been the case. For ourselves, as men, we fear not; but we fear for the harem. Surely you will consider their situation, and quit this house." This (he thought) was putting the matter in the strongest light. "Try a few nights longer," my brother said, "and call me as soon as the 'Efreet appears to-night; we might have caught him last night, when you say he was so near you, and after giving him a sound beating, you would not have found your rest disturbed.' At this remark it was evident that the respect of both servants for their master had received a temporary shock. "O Efende," exclaimed one of them, "this is an 'Efreet, and not a son of Adam, as you seem to suppose. He assumed last night all imaginary shapes, and when I raised my hand to seize him, he became a piece of cord, or any other trifle."

The next feat ventured by the 'Efreet was to walk round the gallery in clogs, knocking, as he passed, at the doorkeeper's door with a brick:—

"Another singular circumstance attending this most provoking annoyance was our finding, on several successive mornings, five or six pieces of charcoal laid at the door leading to the chambers in which we sleep; conveying in this country a wish, or rather an imprecation, which is far from agreeable; viz. "May your faces be blackened."

During Ramadan, the nocturnal demon (as the Rev. Mr. Holdenough would have called him) was considerate, and left the English family at peace; but that holy time once over, he fairly began the war of ejectment in good earnest:—

"To describe to you all the various noises by which we have been disturbed is impossible. Very frequently the door of the room in which we were sitting late in the evening, within two or three hours of midnight, was violently knocked at many short intervals: at other times, it seemed as if something very heavy fell upon the pavement close under one of the windows of the same room, or of one adjoining, and as these rooms were on the top of the house, we imagined at first that some stones or other things had been thrown by a neighbour, but we could find nothing outside after the noises I have mentioned. The usual noises continued during the greater part of the night, and were generally like a heavy tramping, like the walking of a person in large clogs, varied by knocking at the doors of many of the apartments, and at the large water-jars which are placed in recesses in the galleries. Our maids have come and gone like shadows ever since our residence here, excepting during Ramadan, and *sauf qui peut* seems to have been their maxim; for they believe that one touch of an 'Efreet would render them demones. A few evenings since, a maid, who had only passed two days in the house, rushed to our usual sitting room, whence she had just removed our supper, exclaiming that a tall figure in white had stood with

arms outspread at the entrance of the upper gallery to prevent her passing. We all immediately returned with her, and as you will anticipate, found nothing. This white figure our servants call a saint, and they assert that the house is haunted by a saint and an 'Efreet. One man assures us that this same saint, who is, to use his expression, "of dazzling whiteness," applied himself, one night, to the bucket of the well in the court, and, having drawn up water, performed his ablutions and said his prayers. Frightening servant maids is rather inconsistent, I wien, with such conduct. Certainly the servants do not complain without reason, and it is particularly grievous, because there is not, throughout the whole healthful part of the city, one comfortable home vacant. During Ramadan, the Muslims believe that 'efreets are imprisoned, and thus our servants accounted for our freedom from annoyance during that month.

We on the other hand believed that we had bolted and barred out the offender, by having discovered his place of ingress, and were much disappointed at finding our precautions useless. A few days since, our doorkeeper (a new servant) complained that he not only could not sleep, but that he *never* had slept since his arrival more than a few minutes at a time, and that he never could sleep consistently with his duty, unless the 'Efreet should be destroyed. He added, that he came up every night into the upper gallery leading to our sleeping rooms, and there he found the figure I have mentioned, walking round and round the gallery; and concluded with an anxious request that my brother would consent to his firing at the phantom, saying that devils have always been destroyed by the discharge of fire-arms. My brother consented to the proposal, provided the servant used neither ball nor small shot. Two days and nights passed, and we found on the third, that the doorkeeper was waiting to ascertain whether the spectre were a saint or a devil, and had therefore resolved to question him on the ensuing night before he fired. The night came, and it was one of unusual darkness. We had really forgotten our man's intention, although we were talking over the subject of the disturbances until nearly midnight, and speculating upon the cause, in the room where my children were happily sleeping, when we were startled by a tremendous discharge, which was succeeded by the deep hoarse voice of the doorkeeper, exclaiming "there he lies, the accursed!" and a sound as of a creature struggling and gasping for breath. In the next moment, the man loudly called his fellow servant, crying, "Come up, the accursed is struck down before me!"—and this was followed by such mysterious sounds that we believed either a man had been shot, and was in his last agonies, or that our man had accidentally shot himself. My brother went round the gallery, while I and my sister-in-law stood like children trembling hand in hand, and my boys mercifully slept (as young ones do sleep), sweetly and soundly through all the confusion and distress. It appeared that the man used not only ball-cartridge, but put two charges of powder, with two balls, into his pistol. I will describe the event, however, in his own words. "The 'Efreet passed me in the gallery and repassed me, when I thus addressed it. "Shall we quit this house or will you do so?" "You shall quit it," he answered; and passing me again, he threw dust into my right eye. This proved he was a devil," continued the man; "and I wrapped my cloak around me, and watched the spectre as it receded. It stopped in that corner, and I observed attentively its appearance. It was tall and perfectly white. I stooped, and before it moved again, discharged my pistol, which I had before concealed, and the accursed was struck down before me, and here are the remains." So saying, he picked up a small burnt mass, which my brother showed us afterwards, resembling more the sole of a shoe than anything else, but perforated by fire in several places, and literally burnt to a cinder. This, the man asserted (agreeably with a popular opinion,) was always the relic when a devil was destroyed, and it lay on the ground under a part of the wall where the bullets had entered. The noise which succeeded the report is and must ever remain a mystery. On the following morning we closely examined the spot, and found nothing that could throw light on the subject. The burnt remains do not help us to a conclusion; one thing, however, I cannot but believe—that some one who had personated the evil one suffered

some injury, and that the darkness favoured his escape. It is truly very ridiculous in these people to believe that the remains of a devil resemble the sole of an old shoe. It reminds me of the condensed spirits of whom we read in the 'Thousand and One Nights,' who were (so say tradition) bottled up, hermetically sealed, and thrown into the sea, by order of Suleyman the son of Daood."

Eventually the Lanes were compelled to quit "the haunted house," and we learn from a subsequent letter that six families succeeded each other in it, in as many weeks, and five had been driven out, and the sixth was about to leave, finding it impossible to be at rest there.

After such a story there is no meddling with sublimity things.

*The Settlers in Canada. Written for Young People. By Captain Marryat. 2 vols. Longman & Co.*

It has been said, that easy writing makes hard reading—an aphorism which will by no means apply to the productions of Capt. Marryat. Very easy reading, for the most part, they certainly are; yet they bear abundant evidences of having given their author but little trouble in their composition. The Captain is in command of a clever craft, and fast sailer,—which he burdens with as little ballast as will suffice to keep her well afloat. Generally, too, he appears to be sailing under sealed orders,—it being quite evident that he goes often to sea ignorant of his destination. Many of his evolutions are novelties in literary manœuvre,—evidencing his possession of a considerable power, to make them successful against all recognized rules. When once he gets his steam up, he does all sorts of odd things with it—such as running in upon a lee shore, and coming safe off again,—sailing right in the wind's eye,—and other eccentricities, which shock the critic's preconceptions. In fact, having, long ago, declared his independence of the probabilities and all other such restraints upon the perfect freedom of his literary movement, wholly uncommitted to the necessity for a close relation between his beginning, his middle, and his end, the Captain contrives often to interest, without being ever epic,—frequently to disappoint, but rarely to tire,—occasionally flippant, to be very generally amusing—assumes a sort of quarter-deck tone, which contrasts at times absurdly with the looseness of his proceedings, and now and then puts on a pulpit air, for the utterance of platitudes.

So much for the works of Capt. Marryat, in general;—the present literary venture has had a purpose; and if it is less successful in achieving that purpose than it might have been, it is owing to that rejection of ordinary pains-taking. Giving himself little trouble in general, the Captain appears to have felt that he need give himself still less on the present occasion; and that if he had found it an easy task to write for men, it must be still easier to write for children. This is precisely such a mistake as might be looked for on the quarter-deck. It might be difficult to convince a post-captain, with notions almost of necessity conventional, that to address the childish mind more of sincere and anxious deference is demanded, than for the task of instructing men. The man has the power of comparison as a means of defence against error—but the child is at the mercy of fallacies, if they be offered to it;—the man has an exercised reason, to detect the unsoundness or incompleteness of an argument—but the child receives the proposition by the side presented, and accepts it as a perfect document:—the man, from a literary offering of mixed quality, has the aids of previous knowledge and experience towards sifting and selecting for himself—but the child takes all or none. It is obvious, then, that,

generally, the responsibilities and difficulties of the conscientious writer are increased in the ratio of the inexperience of his readers:—but in the case of a writer like Capt. Marryat, it is particularly the case that more of care and earnestness is required, as he descends in the scale of his audience. In addressing the general public, his object, more than that of almost any other popular writer of the day, seems limited to amusing;—in writing for the young, his object must be also to amuse—but further to *instruct*, by amusing: and if Capt. Marryat, having that purpose, would only keep it steadily in view, and condescend to take as much pains as it requires—retrenching a great many common-places, whose collective value may be expressed by a cipher,—he has many of the qualities which fit him peculiarly for writing a series of pleasant and useful books for the young, on subjects like the present.

It was the author's intention, we presume, in the present volumes, to present, in a popular form, the natural features of Canadian life and scenery,—and further, to paint the trials and hardships of the settler in that country, and exhibit the qualities and resources by which they are to be overcome. The first of these objects is pleasantly enough attained, with, as usual, little trouble to the Captain—it being effected by merely the reduction into dialogue-form of such information respecting the habits of animals, &c., as may be found in Penny Magazines and books of many kinds. Still, it is of the legitimate requisites of the subject, and well performed. The second purpose, notwithstanding Capt. Marryat's familiar acquaintance with his theme, and pleasant narrative form, is entirely missed, through his irresistible vocation for romance. His emigrants are a family suddenly reduced from the enjoyment of 14,000*l.* a year, by the unexpected appearance of an heir not known to exist when they took possession—who gather up the wreck of their fortunes, to plant them in Canada. The time too, 1794, in which the story is laid, is one in which the dangers and difficulties of colonization in that country were far greater than they now are:—"The difficulty of transport, and the dangers incurred, were much greater, for there were no steam-boats to stem the currents and the rapids of the rivers; the Indians were still residing in Upper and many portions of Lower Canada, and the country was infested with wild animals of every description—some useful, but many dangerous: moreover, the Europeans were fewer in number, and the major portion of them were French, who were not pleased at the country having been conquered by the English. It is true that a great many English settlers had arrived, and had settled upon different farms; but as the French settlers had already possession of all the best land in Lower Canada, these new settlers were obliged to go into or towards Upper Canada, where, although the land was better, the distance from Quebec and Montreal, and other populous parts, was much greater, and they were left almost wholly to their own resources, and almost without protection." This passage prepares us for the perils and hardships of such an emigration. It makes very little difference however, to Capt. Marryat's heroes and heroines, what may be the difficulties in their way;—no man provides more generously for the children of his imagination than does this novelist. Few of them ever get less from him than an heiress and some thousands a year. The sums bestowed altogether on these Canadian settlers, before he has done with them, really pass all reasonable appropriation. The sympathy due to their reverse of fortune—or rather as Captain Marryat makes it distinctly understood, due to persons of their rank—smooths the way

before them, from first to last; and from the moment of their stepping on shipboard, all difficulties vanish before them as certainly as if they had been waited on by Susan Hopley. Services of all kinds, honorary and substantial, pour in upon them, to increase their resources, and spoil all the lessons of an emigration. For a time, there is a suspicion that this is only a device of the author's, for getting easily at the heart of his story—a sort of working machinery for transferring his characters to the scene of their action—with a view of there leaving them to the natural hardships of their position. During their preparations at Quebec for going up the river, occur scenes, which again seem purposely designed to prepare us for such a result, and confirm the impression:—

"A few days after this, Martin Super (a trapper engaged to accompany the settlers), who had now entered upon service, and was very busy with Alfred, with whom he had already become a favourite, was sent for by Mr. Campbell, who read over to him the inventory of the articles which they had, and inquired of him if there was any thing else which might be necessary or advisable to take with them. 'You said something about guns,' replied Martin, 'what sort of guns did you mean?' 'We have three fowling-pieces and three muskets, besides pistols.' 'Fowling-pieces,—they are bird-guns, I believe,—no use at all; muskets are soldiers' tools,—no use; pistols are pops, and nothing better. You have no rifles; you can't go into the woods without rifles. I have got mine, but you must have some.' 'Well, I believe you are right, Martin; it never occurred to me. How many ought we to have?' 'Well, that's according—how many be you in family?' 'We are five males and three females.' 'Well, then, Sir, say ten rifles; that will be quite sufficient. Two spare ones in case of accident,' replied Martin. 'Why, Martin,' said Mrs. Campbell, 'you do not mean that the children and these young ladies and I are to fire off rifles?' 'I do mean to say, Ma'am, that before I was as old as that little boy, pointing to John, 'I could hit a mark well; and a woman ought at least to know how to prime and load a rifle, even if she does not fire it herself. It is a deadly weapon, Ma'am, and the greatest leveller in creation, for the trigger pulled by a child will settle the business of the stoutest man. I don't mean to say that we may be called to use them in that way, but it's always better to have them, and to let other people know that you have them, and all ready loaded too, if required.' 'Well, Martin,' said Mr. Campbell, 'I agree with you, it is better to be well prepared. We will have the ten rifles, if we can afford to purchase them. What will they cost?' 'About sixteen dollars will purchase the best, Sir; but I think I had better choose them for you, and try them before you purchase.' 'Do so, then, Super; Alfred will go with you as soon as he comes back, and you and he can settle the matter.' 'Why, Super,' observed Mrs. Campbell, 'you have quite frightened us women at the idea of so many fire-arms being required.' 'If Pontiac was alive, Missus, they would all be required, but he's gone now; still there are many out-lying Indians, as we call them, who are no better than they should be: and I always like to see rifles ready loaded. Why, Ma'am, suppose now that all the men were out in the woods, and a bear should pay you a visit during our absence, would it not be just as well for to have a loaded rifle ready for him; and would not you or the young misses willingly prefer to pull the trigger at him than to be hugged in his fashion?' 'Martin Super, you have quite convinced me: I shall not only learn to load a rifle but to fire one also.' 'And I'll teach the boys the use of them, Ma'am, and they will then add to your defence.' 'You shall do so, Martin,' replied Mrs. Campbell; 'I am convinced that you are quite right.'"

But the great danger never comes; and the life of the lake and forest seems to change its characters for them. Stores and stock are furnished them by governor and commandant—boats lent for their transport—soldiers supplied to clear the ground and raise their buildings—the wild incidents of the wilderness around them are presented by the author as pictures, but only to die away

on the edge of their clearing, as if it were fairy ground—gay young officers come over from the fort to flirt with the ladies,—who really have a very pleasant time of it. From the very outset, too, the reader is perfectly aware that these people are not to remain in the desert. They never seem to be settlers in earnest. We do not feel that they are committed to the chances of emigrant life—they are only on a pleasant excursion, where we should like very well to join them. The father of the family, from the day he sets foot in his purchase, has not a thing to do that we can discover, save read family-prayers, count his rapidly-growing property, and act as occasional chorus to the drama for the utterance of some of its morals, often, in his version, very prosy and always very trite. He is a walking-gentleman,—and a walking gentleman we take to be a character quite out of place in the wilderness about Lake Ontario. We knew all along that Capt. Marryat could not resist taking this fortunate family back to Wexton Hall and its 14,000*l.* a year,—but he does a great deal more. One of his two nieces, Mr. Campbell, the emigrant, marries to an exceedingly "eligible party" with 2,000*l.* a year of his own;—as a provision for his youngest son, he leaves behind him, after some two or three years' settlement, a very valuable and improving property in Canada,—and with his burdens diminished by so much, returns himself into Cumberland, to his ancient honours, under protest, however, of a humble and pious *nolo episcopari*.

It may seem, perhaps, scarcely worth while to have treated this matter at so much length: but we repeat, the idea of books like this is a good one, and Capt. Marryat is, in many respects, a good man to execute them. As his task is performed on the present occasion, a false impression of settlers' life is conveyed—addressed to a body of young readers whose fortunes are yet to be moulded, and many of whom its promises may hereafter mislead. This very book may commit the youthful student to many a future struggle, against which it should have helped to prepare him. To be useful, it should have exhibited a settler handed over to the hard accidents of the position, and manfully and laboriously meeting them. There is romance enough in the realities of such a life to dispense with the vulgar romance in which Capt. Marryat is so large a dealer. Canada, or Australia, to the real emigrant, is anything but dream-land; and the rude problems of settler-life must not be solved by appeals to the purse of Fortunatus. The author should have an earnest purpose of his own, who can serve as a useful guide to others in the pursuit of an earnest and difficult purpose. An example of the manner (well suited to the occasion) in which the author uses the picturesque materials out of which such a book should have been composed, will make the reader regret that the more important object has been missed in the present volumes. The pictures of life in the Canadian bush and on its waters are well given.

While sailing up the St. Lawrence to their allotments, one of the great timber rafts are met and described; but we prefer the description of a fire in the forest:—

"What is termed the Indian summer had commenced, during which there is a kind of haze in the atmosphere. One morning a little before dawn, Mary and Emma, who happened to be up first, went out to milk the cows, when they observed that the haze was much thicker than usual. They had been expecting the equinoctial gales, which were very late this year, and Mary observed that she foresaw they were coming on, as the sky wore every appearance of wind; yet still there was but a light air, and hardly perceptible at the time. In a moment after they had gone out, and were taking up their pails, Strawberry came to them from her own lodge, and they pointed to the gloom and haze in the air. She turned

round, as if to catch the wind, and snuffed for a little while; at last she said, 'Great fire in the woods.' Alfred and the others soon joined them, and having been rallied by Emma at their being so late, they also observed the unusual appearance of the sky. Martin corroborated the assertion of the Strawberry, that there was fire in the woods. Malachi and John had not returned that night from a hunting expedition, but shortly after daylight they made their appearance; they had seen the fire in the distance, and said that it was to northward and eastward, and extended many miles; that they had been induced to leave the chase and come home in consequence. During the remainder of the day, there was little or no wind, but the gloom and smell of fire increased rapidly. At night the breeze sprang up, and soon increased to a gale from the north-east, the direction in which the fire had been seen. Malachi and Martin were up several times in the night, for they knew that if the wind continued in that quarter without any rain, there would be danger; still the fire was at a great distance, but in the morning the wind blew almost a hurricane, and before twelve o'clock on the next day, the smoke was borne down upon them, and carried away in masses over the lake. 'Do you think there is any danger, Martin, from this fire?' said Alfred. 'Why, Sir, that depends upon circumstances; if the wind were to blow from the quarter which it now does, as hard as it does, for another twenty-four hours, we shall have the fire right down upon us.' 'But still we have so much clear land between the forest and us, that I should think the house would be safe.' 'I don't know that, Sir. You have never seen the woods a-fire for miles as I have; if you had, you would know what it was. We have two chances; one is that we may have torrents of rain come down with the gale, and the other is, that the wind may shift a point or two, which would be the best chance for us of the two.' But the wind did not shift, and the rain did not descend, and before the evening set in, the fire was within two miles of them, and distant roaring rent the air; the heat and smoke became more oppressive, and the party were under great alarm. As the sun set, the wind became even more violent, and now the flames were distinctly to be seen, and the whole air was filled with myriads of sparks. The fire bore down upon them with resistless fury, and soon the atmosphere was so oppressive, that they could scarcely breathe; the cattle galloped down to the lake, their tails in the air, and lowing with fear. There they remained, knee-deep in the water, and huddled together. 'Well, Malachi,' said Mr. Campbell, 'this is very awful. What shall we do?' 'Trust in God, Sir; we can do nothing else,' replied Malachi. The flames were now but a short distance from the edge of the forest; they threw themselves up into the air in high columns; then, borne down by the wind, burst through the boughs of the forest, scorching here and there on the way the trunks of the large trees; while such a torrent of sparks and ignited cinders was poured down upon the prairie, that, added to the suffocating masses of smoke, it was impossible to remain there any longer. 'You must all go down to the punt and get on board,' said Malachi. 'There is not a moment for delay; you will be smothered if you remain here. Mr. Alfred, do you and Martin pull out as far into the lake as is necessary for you to be clear of the smoke and able to breathe. Quick, there is no time to be lost, for the gale is rising faster than before.' There was, indeed, no time to be lost. Mr. Campbell took his wife by the arm; Henry led the girls, for the smoke was so thick that they could not see the way. Percival and Strawberry followed. Alfred and Martin had already gone down to get the boat ready. In a few minutes they were in the boat, and pushed off from the shore. The boat was crowded, but being flat-bottomed she bore the load well. They pulled out about half a mile into the lake, before they found themselves in a less oppressive atmosphere. Not a word was spoken until Martin and Alfred had stopped rowing. 'And old Malachi and John, where are they?' said Mrs. Campbell, who, now that they were clear of the smoke, discovered that these were not in the boat. 'Oh, never fear them, Ma'am,' replied Martin; 'Malachi stayed behind to see if he could be of use. He knows how to take care of himself, and of John too.' 'This is an awful visitation,' said Mrs. Campbell, after a

pause. 'Look, the whole wood is now on fire, close down to the clearing. The house must be burnt, and we shall save nothing.' 'It is the will of God, my dear wife; and if we are to be deprived of what little wealth we have, we must not murmur, but submit with resignation. Let us thank Heaven that our lives are preserved.' Another pause ensued; at last the silence was broken by Emma. 'There is the cow-house on fire—I see the flames bursting from the roof.' Mrs. Campbell, whose hand was on that of her husband, squeezed it in silence. It was the commencement of the destruction of their whole property—all their labours and efforts had been thrown away. The winter was coming on, and they would be houseless—what would become of them! All this passed in her mind, but she did not speak. At this moment the flames of the fire rose up straight to the sky. Martin perceived it, and jumped up on his feet. 'There is a lull in the wind,' said Alfred. 'Yes,' replied Martin, and continued holding up his hand, 'I felt a drop of rain. Yes, it's coming; another quarter of an hour and we may be safe.' Martin was correct in his observation; the wind had lulled for a moment, and he had felt the drops of rain. This pause continued for about three or four minutes, during which the cow-house burnt furiously, but the ashes and sparks were no longer hurled down on the prairie; then suddenly the wind shifted to the south-east, with such torrents of rain as almost to blind them. So violent was the gust, that even the punt careened to it; but Alfred pulled its head round smartly, and put it before the wind. The gale was now equally strong from the quarter to which it had changed; the lake became agitated and covered with white foam, and before the punt reached the shore again, which it did in a few minutes, the water washed over its two sides, and they were in danger of swamping. Alfred directed them all to sit still, and raising the blades of the oars up into the air, the punt was dashed furiously through the waves, till it grounded on the beach.

One word more to Capt. Marryat: whether writing for adults or "young people," it is worth his while to write English—more incumbent, perhaps, in the latter case than the former, that the book may not fail in another point of instruction. There are continual repetitions and instances of false construction in these volumes, that many of his youthful readers will detect; and a long course of popularity, freely bestowed, deserves a better return than the carelessness in such matters to which Capt. Marryat has too long accustomed the public.

*The Claims of Labour. An Essay on the Duties of the Employers to the Employed.* Pickering.

HERE is another admirable little book; well intentioned, well timed, and well executed, by the author of 'Essays written in the Intervals of Business,' (*Athen.* No. 741). It contains, perhaps, nothing very original—nothing that has not probably been often thought, though never so well expressed. It sets forth no new exposition of evil, no new theory of reform. It is neither an eloquent rhapsody against the oppressions of employers, nor a string of commonplaces on the text—"Servants, obey your masters." Its chief merit consists in the earnest and truly christian spirit in which it is written, the large and elevated, yet simple and practical view here taken of those momentous questions now agitating society; its chief usefulness, in having condensed into a brief and popular form, the essence of many volumes of Sanitary Reports, and commissions of inquiry: and its charm, in the manner in which the feelings and the wishes of many kind hearts—painfully conscious of existing evils—swelling with unaltered aspirations of benevolence—panting to suggest, to contrive, to accomplish good—are set forth in language more persuasive and more lucid—in reasoning more definite and practical, than the best natures can always command.

A manual such as this, setting forth the claims

of those who labour and those who serve, and the duties of those set over them by nature or by circumstance, is the more necessary, because hitherto the course of precept and injunction has been mostly the other way. In tracts, in essays, in sermons, in catechisms, it is ever the duty of the humble and dependent to the high and powerful, which is urged in every form of adjuration. If we go into a place of worship, next to speculative points of doctrine—the staple subject for the eloquence of the preacher is the humility and fidelity due from servants to their masters, or the obedience of children to their parents. Do we often hear that the justice, sympathy, consideration, equanimity, due from masters and parents to their servants and children, are demanded with the same urgency, or enforced with the same weight of argument? or that the voice of authority and the influence of christian ministry are as often employed in the behalf of the 'Claims of Labour' as the 'Rights of Property'? If a bishop were to get up in the pulpit in St. James's Church, and preach the substance of this little book, he would very certainly astonish one-half of his congregation and offend the other half—and yet there is no offence—far from it here. The author, as we presume from internal evidence, belongs to the class whose duties he prescribes, not to that whose claims he advocates. In politics, we presume him, on the same evidence, to be a Conservative in Church and State: but whoever and whatever he may be, the man has a heart, a conscience, an intellect of the first order. He holds up a mirror to the truth within and around us. He suggests that self-examination, that willing resolve, which is far better than mere acquiescence. He does not confine the claims of labour to "fair wages for a fair day's work;" he takes far higher ground, and from it, a far wider range in his estimate of relative duties. He conceives that there *might* be a state of society in which "we might justly enter into a relation so meagre with our fellow-creatures, as that of employing all their labour, and giving them nothing but money in return"—but such is not the present. The spirit of the book throughout is bold, unsparring, even severe, in denouncing the careless cruelty of the world, and its selfish policy, but hopeful, generous, kindly—trusting in the all-conquering energy of goodness and truth: the style, with an exception here and there, is excellent—clear, flowing, lively—sometimes picturesque and poetical. It is pleasant reading, and that is no small praise. Another principal characteristic of this book, is the importance attached to individual efforts and exertions, and the strong appeal to individual responsibility. This acute and benevolent writer does not think like the theatrical manager in 'Faust,' that only "masses can act on masses": "What an important relation is that of Master and Man! How it pervades the world; ascending from the lowest gradation of planter and slave through the states of master and servant, landlord and labourer, manufacturer and artisan, till it comes to the higher degrees of rule which one cultivated man has to exercise over another in the performance of the greatest functions. See, throughout, what difficulties and temptations encumber this relation. How boundless is the field of thought which it opens to us, how infinite the duties which it contains, how complete an exercise it is for the whole faculties of man. Observe what wretchedness is caused by a misunderstanding of this relation in domestic matters. See the selfish carelessness about the happiness of those around them of men not ill-intentioned, nor unkind, perhaps, in their dealings with the world in general, but lamentably unfit for the management of a home. Then observe the effects of similar mismanagement in dealing with a country. \* \* It may be said that the distressed condition of the labouring classes is owing to temporary causes, and that good times, by which is meant good wages, would remove a large part of the evil. I confess it does not appear

to me that a good harvest or two, or ready customers on the other side of the Atlantic, or the home demand that may arise from exhausted stocks, or any other cause of that nature which is simply to end in better wages, would of itself do all, or even any considerable part, of what we should desire. I do not, for a moment, mean to depreciate the good effects that would flow from an increase of employment and better wages. But still I imagine that there are many cases in which, if you were, in ordinary times, to double the amount of wages, a very inadequate proportion of good would follow. You have to teach these poor people how to spend money: you have to give them the opportunities of doing so to advantage: you have to provide a system of education which shall not vary with every fluctuation of trade: and to adopt such methods of working as shall make the least possible disturbance of domestic ties. No sudden influx of money will do all these things. In fact, whatever part of this subject one takes up, one is perpetually brought back to the conviction of the necessity which exists for an earnest and practical application, on the part of the employing class, of thought and labour for the welfare of those whom they employ. Some of my readers may think that I have spoken of the distress of the labouring population in exaggerated terms. Let them only read the details of it in the Report of 1842, on the Sanitary Condition of the labouring population, or in the Report of the last year, on the condition of the children and young persons employed in mines and manufactures. I scarcely know what extracts to give of these direful reports, that may briefly convey the state of things to those who have not studied the subject. Shall I tell them of children ignorant who Jesus Christ was; or of others who know no more of the Lord's Prayer than the first words, 'Our Father: and whose nightly prayers begin and end with those two words? Shall I tell them of great towns in which one half at least of the juvenile population is growing up without education of any kind whatever? Shall I show that working people are often permitted to pass their labour time, the half of their lives, in mines, workshops, and manufactures, where an atmosphere of a deleterious kind prevails: and this, too, not from any invincible evil in the nature of the employment, but from a careless or penurious neglect on the part of their employers? Shall I go into a lengthened description of the habitations of the poor which will show that they are often worse housed than beasts of burden? Or need I depict at large the dark stream of profligacy which overflows and burns into those parts of the land where such Want and Ignorance prevail? How many of these evils might have been mitigated, if not fully removed, had each generation of masters done but a small part of its duty in the way of amelioration. But it was not of such things that they were thinking. The thoughtless cruelty in the world almost outweighs the rest. 'Why vex me with these things?' exclaims the general reader. 'Have we not enough of dismal stories? It oppresses us to hear them. Let us hope that something will occur to prevent such things in future. But I am not a redresser of grievances. Let those who live by the manufacturing system cure the evils incident to it. Oh that there had never been such a thing as a manufacturing system!' With thoughts vague, recriminatory, and despondent, as the foregoing, does many a man push from him all consideration on the subject. It is so easy to despair: and the largeness of a calamity is so ready a shelter for those who have not heart enough to adventure any opposition to it. Thus, by dwelling upon the magnitude of the evils we long to lessen, we are frightened and soothed into letting our benevolent wishes remain as wishes only. But surely a man may find a sphere small enough, as well as large enough, for him to act in. In all other pursuits, we are obliged to limit the number and extent of our objects, in order to give full effect to our endeavours: and so it should be with benevolence. The foolish squalid stares hopelessly into the intricacies of the forest, and thinks that it can never be reclaimed. The wiser man, the labourer, begins at his corner of the wood, and makes out a task for himself for each day. Let not our imaginations be employed on one side only. Think, that large as may appear the work to be done—so too the result of any endeavour, however small in itself,

may be of infinite extent in the future. Nothing is lost."

Further on he brings this part of his subject more home to us as individuals:—

"You, who have but one or two dependents, or, perhaps, but one drudge dependent upon you, whether as servant, apprentice, or hired labourer, do not think that you have not an ample opportunity for exercising the duties of an employer of labour. Do not suppose that these duties belong to the great manufacturer with the population of a small town in his own factory, or to the landlord with vast territorial possessions, and that you have nothing to do with them. The searcher of all hearts may make as ample a trial of you in your conduct to one poor dependent, as of the man who is appointed to lead armies and administer provinces. Nay, your treatment of some animal intrusted to your care may be a history as significant for you, as the chronicles of kings for them. The moral experiments in the world may be tried with the smallest quantities. \* \* \* It is a sad thing for a man to pass the working part of his day with an exacting, unkind, master: but still, if the workman returns at evening to a home that is his own, there is a sense of coming joy and freedom which may support him throughout the weary hours of labour. But think what it must be to share one's home with one's oppressor; to have no recurring time when one is certain to be free from those harsh words, and unjust censures, which are almost more than blows, eye even to those natures we are apt to fancy so hardened to rebuke. Imagine the deadness of heart that must prevail in that poor wretch who never hears the sweet words of praise or of encouragement. Many masters of families, men living in the rapid current of the world, who are subject to a variety of impressions which, in their busy minds, are made and effaced even in the course of a single day, can with difficulty estimate the force of unkind words upon those whose monotonous life leaves few opportunities of effacing any unwelcome impression. There is nothing in which the aid of imagination, that handmaid of charity, may be more advantageously employed, than in considering the condition of domestic servants. Let a man endeavour to realize it to himself, let him think of its narrow sphere, of its unvarying nature, and he will be careful not to throw in, unnecessarily, the trouble even of a single harsh word, which may make so large a disturbance in the shallow current of a domestic's hopes and joys. How often, on the contrary, do you find that masters seem to have no apprehension of the feelings of those under them, no idea of any duties on their side beyond 'cash payment,' whereas the good, old, patriarchal feeling towards your household is one which the mere introduction of money wages has not by any means superseded, and which cannot, in fact, be superseded. You would bear with lenity from a child many things, for which, in a servant, you can find nothing but the harshest names. Yet how often are these poor, uneducated, creatures little better than children! You talk, too, of ingratitude from them, when, if you reflected a little, you would see that they do not understand your benefits. It is hard enough sometimes to make benefits sink into men's hearts, even when your good offices are illustrated by much kindness of words and manner; but to expect that servants should at once appreciate your care for them is surely most unreasonable, especially if it is not accompanied by a manifest regard and sympathy. You would not expect it, if you saw the child-like relation in which they stand to you. Another mode of viewing with charity the conduct of domestic servants, is to imagine what manner of servant you would make yourself, or any one of those whom in your own rank you esteem and love. Do you not perceive, in almost every character, some element which would occasionally make its possessor fail in performing the duties of domestic service? Do you find that faithfulness, accuracy, diligence, and truth pervade the circle of your equals in such abundance that you should be exorbitantly angry, the moment you perceive a deficiency in such qualities amongst those who have been but indifferently brought up, and who, perhaps, have early imbibed those vices of their class, fear and falsehood; vices which their employers can only hope to eradicate by a long course of considerate kindness."

The following is well worth consideration:—  
"There is a matter connected with the functions of government which seems to be worthy of notice: and that is, the distribution of honours. These honours are part of the resources of the state; and it is a most spendthrift thing to bestow them as they frequently are bestowed. It is not merely that government gives them unworthily; it absolutely plays with them, gives them as one might say, for the drollery of the thing, when it adds a title to some foolish person, whose merits not even the public orator at a university could discover. It is idle to talk of such things being customary. A great minister would not recommend his sovereign to confer honours on such people; and sensible men would be glad to see that the resources of the state, in all ways, were dealt with considerately."

There are some touches of character here and there, which, without being satirical, are keenly forcible: for example, in speaking of the absolute necessity for confidence between the employer and the employed, and particularly in the relation of master and servant, and the faults of character which prevent this, he adds—

"Another defect which prevents confidence, is a certain sterility of character, which does not allow of sympathy with other people's fancies and pursuits. A man of this character does not understand any likings but his own. He will be kind to you, if you will be happy in his way; but he has nothing but ridicule or coldness for anything which does not suit him. This imperfection of sympathy, which prevents an equal from becoming a friend, may easily make a superior into a despot. Indeed, I almost doubt whether the head of a family does not do more mischief if he is unsympathetic, than even if he were unjust. The triumph of domestic rule is for the master's presence not to be felt as a restraint. \* \* \* Do not dwell more than you can help upon the differences of nature between yourself and those with whom you live. Consider whether your own vanity is not too requiring. See that others have not the same complaint to make of your uncongeniality, that you are, perhaps, prone to make of theirs. If you are, indeed, superior, reckon it as your constant duty to try and sympathize with those beneath you; to mix with their pursuits as far as you can, and thus, insensibly, to elevate them. Perhaps there is no mind that will not yield some return for your labour: it seems the dullest, bleakest rock, not earth enough to feed a nettle; yet up grows, with culture, the majestic pine. A want of sympathy leads to the greatest ignorance in the intellect, as well as in the heart."

The jealousy which has existed of legislative interference with regard to building and drainage, the absolute necessity of such interference, and its just limits, are touched on summarily but forcibly. "Much (he says) may be done indirectly, all of which is nearly sure to be good. For instance, it is desirable to lower the taxation upon building materials; then again, wherever the window tax can be modified with a view to benefit the dwellings of the poor, it should be done: at present, as one of the officers allowed, they would 'tax a gimlet hole,' which admitted light and air."

Not *Young England* only, but all reasonable and benevolent men will feel the force of what is said of playgrounds, not only for children, but for children of a larger growth:—

"Hitherto there has been a sad deficiency in this matter in our manufacturing towns, and almost everywhere else. Can anything be more lamentable to contemplate than a dull, grim, and vicious population, whose only amusement is sensuality? Yet what can we expect, if we provide no means whatever of recreation; if we never share our own pleasures with our poorer brethren; and if the public buildings which invite them in their brief hours of leisure are chiefly gin palaces? As for our cathedrals and great churches, we mostly have them well locked up, for fear any one should steal in and say a prayer, or contemplate a noble work of art, without paying for it: and we shut people up by thousands in dense towns with no outlets to the country, but those which are guarded on each side by dusty hedges. Now an open space near a town is one of nature's churches: and

it is an imperative duty to provide such things. Nor, indeed, should we stop at giving breathing places to crowded multitudes in great towns. To provide cheap locomotion, as a means of social improvement, should be ever in the minds of legislators and other influential persons. Blanders in legislating about railroads, and absurd expenditure in making them, are a far greater public detriment than they may seem at first sight. Again, without interfering too much, or attempting to force a 'Book of Sports' upon the people, who, in that case, would be resolutely dull and lugubrious, the benevolent employer of labour might exert himself in many ways to encourage healthful and instructive amusements amongst his men."

The whole chapter on the "WORKMAN'S HOME," is excellent; the effects, we might say the *awful* effects, of locality, and merely physical circumstances in forming character, or at least in conducing to vice or virtue, are pointed out; and in the course of a few pages the result of attention to these matters not only to the labourers, but to the employers, both as regards money and morals, is given with convincing logic, as well as with urgent and eloquent feeling:—

"Many a man will speculate in all kinds of remote undertakings; and it will never occur to him that one of the most admirable uses to which he might put his spare capital would be, to provide fit dwelling places for the labouring population around him. He is not asked to build almshouses. On the contrary, let him take care to ensure, as far as he can, a good return for the outlay, in order to avoid what may, possibly, be an unjust interference with other men's property; and also, and chiefly, that his building for the poor may not end in an isolated act of benevolence, but may indicate a mode of employing capital likely to be followed by others. In the present state of things, the rents of small houses are disproportionately high, because of the difficulty and uncertainty of collecting the rents for them; but by any improvement you introduce into the habits of the occupiers of such houses, you make this difficulty and uncertainty less; and thereby diminish rents. And thus, in this case, as in many others, physical and moral improvement go on acting and reacting upon each other. It is likely, too, that these poor people will pay with readiness and punctuality even a higher rent, if it be for a really good tenement, than a small one for a place which they must inhabit in the midst of filth, discomfort, and disease, and therefore with carelessness and penury. Besides, the rents they pay now will be found, I believe, sufficient to reimburse the capitalist for an outlay which would suffice to build tenements of a superior description to the present ones. I do not mean to say that the beginners of such a system of employing capital might not have a great deal to contend with; and it is to their benevolence, and not to any money motives, that I would mainly appeal. The devout feeling which in former days raised august cathedrals throughout the land, might find an employment to the full as religious in building a humble row of cottages, if they tell of honour to the great Creator, in care for those whom he has bidden us to care for, and are thus silently dedicated, as it were, to His name."

As might be supposed, there is much on the topic of education, but on this subject the time of indifference is gone by; it is not resistance or selfish fears we have to combat, but ignorant, meddling, and narrow-minded fanaticism; we shall not therefore recur to the general argument, so often reverted to in these volumes, and so well summed up in this little manual, but confine our extracts to some of the remarks relative to practice and "school room" method, which are too valuable, and too absolute in their large-hearted truth to be passed over:—

"Let us now consider the subject of 'the school-room' more in detail. And, the first remark I have to make is, that we should perpetually recal to mind the nature of our own thoughts and sensations, at the early periods of life in which those are whom we are trying to educate. This will make us careful not to

weary children with those things which we long to impress most upon them. The repetition of words, whatever they may contain, is often like the succession of waves in a receding tide, which makes less of an inroad at each pulsation. It is different when an idea, or state of feeling, is repeated by conduct of various kinds: that is most impressive. If a child, for instance, is brought up where there is a pervading idea of any kind, manifested as it will be in many ways, the idea is introduced again and again without wearisomeness, and the child imbibes it unconsciously. But mere maxims, embracing this idea, would very likely have gained no additional influence with him from being constantly repeated: that is, at the time; for, in after years, the maxims may, perhaps, fasten upon his mind with a peculiar strength, simply from their having been often repeated to him at an early period of his life. But at present this repetition may be of immense disservice. You cannot continue to produce the same effect by words, that you did on first using them; and often you go on hammering about a thing until you loosen what was fast in the first instance. It is well to keep such reflections steadily in mind as regards religious instruction for the young, and, especially, as regards religious services for them. Go back to your own youth, and recollect how little command of attention you had yourself, how volatile you were, how anxious to escape all tedium, how weary of words, how apt to dislike routine. Then see whether you make sufficient allowance for these feelings in dealing with the young; and whether it might not be possible to give them the same holy precepts, to communicate the same extent, or nearly so, of religious instruction, and yet to ensure their love for the times, and places, and circumstances, of this communication. You must allow that you do a very dangerous thing indeed, when you make that wearisome which you wish to be most loved. I must confess that it has often struck me, that we insist upon too much religious attendance from children of a tender age; and, considering what we know of the impatience of the human mind, I cannot but think that such a system is often most prejudicial. I say these things with much hesitation, and some fear of being misunderstood; and I do not venture to enter into details, or to presume to say what should be the exact course in so difficult a question. What I wish, is to draw the attention of those engaged in instruction to a point of view which may sometimes escape them, or which they may be tempted to neglect for the sake of appearances, the household gods of this generation. There is one maxim which those who superintend schools should ponder well; and that is, that the best things to be learnt are those which the children cannot be examined upon. One cannot but fear that the masters will be apt to think school-proficiency all in all; and that the founders and supporters of schools will, occasionally, be tempted by vanity to take most interest in those things which give most opportunity for display. Yet the slightest inferiority of moral tone in a school would be ill compensated for by an experience, almost marvellous, in dealing with figures; or a knowledge of names, things, and places, which may well confound the grown-up bystander. That school would in reality be the one to be proud of, where order was thoroughly maintained with the least admixture of fear; where you would have most chance of meeting with truthful replies from the children in a matter where such replies would criminate themselves; and where you would find the most kindly feeling to each other prevalent throughout. Yet these are things not to be seen on show days, that cannot be got up for exhibition, that require unwearied supervision on the part of masters and benefactors, that will never be attempted but by those who, themselves, feel deeply the superiority of moral excellence to all else. Such teachers will see how the kindness of children to each other may be encouraged. They will take more notice of a good-natured thing than a clever one. They will show how much, even in the minutest trifles, truth and fortitude weigh with them. They will be careful not to stimulate an unwholesome craving for praise in their pupils. They will look not only to the thing done, but also to the mode and spirit of doing it. That this spirit and mode may be the means of generating and guiding future endeavour will be a main object with such instructors,

The dignity of labour, the independence of thrift, the greatness of contentment, will be themes dwelt upon by them, in their loving foresight for the future welfare of the infant labourers intrusted to their care. To endear holy things to these little ones would delight such teachers far more than to instil the utmost proficiency in any critical or historical knowledge of the sacred writings. Not that the two things are in the least degree incompatible. Far from it, indeed! All I mean to insist on is, that such teachers will perceive what are the great objects of culture: and how subservient even the best knowledge is to the apprehension of duty. They will see, too, more clearly the necessity of bearing in mind the pre-eminence of moral and religious culture, when they reflect that many of their pupils come from places which cannot be called homes, where scarcely anything like parental love sustains or informs them, and where, perhaps, confusion, discontent, and domestic turbulence prevail."

We may perhaps find occasion to return to the subject of this book: meanwhile these samples are enough, we trust, to recommend it to general readers of all classes, from him who employs a thousand workmen to him who has but a single drudge subject to his orders.—"If the poor do not demand from you as Christians something more than mere money wages, what do the injunctions about charity mean? If those employed by you are not your neighbours, who are?"

*List of New Books.*—The Eton Latin Grammar with the Accents and Quantity marked, and Notes by T. W. E. Edwards, M.A., 20th edit., 12mo. 2s. 6d. cl.—Ingram and Trotter's Elements of Algebra, for the Use of Schools, 12mo. 4s. 6d. cl.—A Dictionary of the English Language, by Alex. Reid, A.M., 12mo. 6s. 6d. bd.—The Fathers and Founders of the London Missionary Society, by the Rev. J. Morrison, D.D., new edit. 1 vol. 8vo. 12s. cl.—Williams's Newcastle and Gateshead Directory, 8vo. 6s. cl., or 7s. 6d. bd.—Williams's Newcastle, Gateshead, Shields, and Sunderland Directory, 8vo. 13s. 6d. bd.—Dick's Philosophy of a Future State, 12mo. new edit. 6s. cl.—Anna Ross, 18mo. new edit. 2s. 6d. cl.—Our Mess, Vol. III.; Tom Burke, Vol. II., 8vo. 11s. cl.—Juvenile Englishman's Library, Vol. IV., 'St. Sylvester's Night,' &c., 18mo. 1s. 6d. cl.—Grotefend's Materials for Latin Translation, edited by Rev. T. K. Arnold, 2nd edit. 8vo. 7s. 6d. cl.—Clement's Customs Guide, post 8vo. 6s. cl.—Foreign Library, Part XXI. 'Tales from the German,' Part I., 8vo. 5s. swd.—Rabelais' Works, Translated, with Notes, by Duchat, Ozell, and others, Vol. III., 12mo. 5s. cl.—The Young Husband, by Arthur Freeling, royal 32mo. 1s. 6d. cl. gilt.—A System of Arithmetic, compiled for the Merchant-Taylor's School, 3rd edit. 12mo. 3s. bd.—The Philosophy of Phenology, 4th thousand, 12mo. 3s. 6d. cl.—A History of the London Missionary Society, &c., compiled from the Documents of the Society, by the Rev. W. Ellis, Vol. I., 8vo. 10s. 6d. cl.—Act to Amend the Law of Insolvency, Bankruptcy, and Execution, with an Index, &c. 8vo. 1s. swd.—Sewell's (R. C.) Manual of Registration, with the recent Appeal Cases, 2nd edit. 8vo. 10s. bd.—The Handbook to the Pianoforte, by J. A. Wade, 4to. 6s. cl. lettered.—The Girl's Own Book, by Mrs. Child, new edit. square, 4s. 6d. cl.—Ballads and other Poems, by J. G. Whittier, imp. 32mo. 1s. 6d. swd.

#### ON MALARIA AS A SOURCE OF FEVER IN WARM CLIMATES.

HAVING lately returned from Australia, it was not until within the last day or two that I had an opportunity of seeing a review of my 'Medical History of the Niger Expedition,' which is contained in the *Athenæum* of the 1st of July, 1843.

The main object of the reviewer seems to be, to deny the existence of the noxious effluvia, known by the conventional terms, Miasmata, Malaria, Marsh Poison, &c., and consequently to decry the endeavours made to check their injurious influence upon those exposed to them. I think differently; and, with every respect for the opinion of others, may be allowed, in the course of a few remarks on the review generally, to state the grounds upon which I have been led to believe that a morbid agency (I care not by what name it is designated), emanating from the soil, is a fertile source of fever in tropical climates.

The reviewer says, "Now the fact that 147 black men totally escaped disease in the Niger Expedition, while 130 Europeans suffered from it, appears to us to be a sufficient proof that we must attribute the disease to the ordinary accidents of climate, heat, and humidity, but not to any poison or specific substance which a chemist and physiologist could say is prejudicial to life.—Since the Kroonmen and other blacks of Western Africa were found wholly exempt

from the malady which attacked the whites, it necessarily follows, that there is nothing in the air of the Quorra which is essentially injurious to human life, but that the different manner in which it affects natives and Europeans must be assigned wholly to the difference of their constitutions, which lies chiefly in the power of absorbing and generating heat. In short, we would explode the doctrine of miasmata altogether, as being worse than useless."—pp. 603-4. The reviewer here admits of a difference of constitution between the European and Western African, which renders the latter infinitely less liable to contract fever from exposure to the "ordinary accidents of climate" than the former. This will be readily admitted by every one at all acquainted with the subject, though the hypothesis of the reviewer, that it is merely dependent on the different powers of the two races, in "absorbing and generating heat," may be liable to considerable doubt. Having admitted the difference of susceptibility in the European and Negro to the causes of fever, whatever may be their nature, it is manifestly unreasonable to suppose that the question of the existence or non-existence of malaria can be decided by the relative number of attacks and deaths, in a given number of each class; for the facts are not strictly comparable. Malaria, according to the current opinions as to its nature, is of local origin, and its existence will only become evident by collecting facts as to the prevalence of fever in different localities, under the same conditions of the atmosphere as to "heat and humidity," or among negroes under similar conditions, many of which are now before the public.

Heat and moisture are conditions of the atmosphere which readily admit of minute quantitative determination, by methods in common use; and if fever were caused by them alone, in Europeans within the tropics, it should prevail wherever their amount is the same. Now, by reference to the meteorological tables in my work, the temperature and dew point outside the Niger, where no fever occurred, and while in the rivers, were as follows:—

	Temp. 3 P.M.	Dew point, 3 P.M.
Passage from Sierra Leone to Accra . . .	81-13	74-93
Outside Niger from 9th to 12th August . .	79-90	73-79
In the Nun and ascending to Abok . . .	80-60	74-00
At Abok, Idhuh, and the confluence of the Niger and Tchadda to Sept. 21 . .	84-00	73-50
Confluence of Niger and Tchadda to Egga . . . . .	86-60	72-00

Thus, though the expedition was exposed from the 1st of July to the beginning of August, to air containing more moisture, and but little inferior in temperature, at the hottest part of the day, to any experienced within the river, not a case of fever made its appearance until the 4th of September, three weeks after it had entered the river, and had been exposed to the emanations from the ordinarily recognized sources of malaria. Similar results have been observed elsewhere; in Barbadoes, for instance, no fever occurred among the troops in the garrison during August, September, or October, 1811, and although in November a very violent description of yellow fever broke out, the temperature of the air was lower than in August, and the dew point lower than in September; their means were as follows:—

	Temp. 3 P.M.	Dew point, 3 P.M.
August . . . . .	83-77	70-61
September . . . . .	82-13	73-78
October . . . . .	82-31	72-67
November . . . . .	82-83	71-67*

Hence the connexion between "heat and humidity" of the atmosphere and severe remittent, or yellow, fever is by no means so clear as the reviewer would have us suppose. It is, in fact, one of those hasty conclusions which will not stand the test of comparison with observed facts, and could only have been made with a limited view of the history of disease in warm climates.

At Barbadoes, the fever was almost completely confined to one of the regiments composing the garrison, while the other, the men of which were equally exposed to "heat and humidity," and performed the same duties with their neighbours, was almost wholly exempt. The cause of the disease in this instance, was very obviously the effluvia

arising from a pool of water, immediately to windward of a building occupied by the regiment that suffered.

But to return to the west coast of Africa. In 1836, H.M.S. *Scout*, under the command of Capt. Robert Craigie, proceeded to the west coast; and by a careful observance of the stringent "General Orders" of the senior officer on the station, "that no ship was ever to remain in port more than forty-eight hours at any one time," and that "officers were so far as was practicable to avoid entering any of the rivers on the coast," only two cases of fever occurred in her during the first year, and these were traced to two days' stay at Sierra Leone. In the month of April, 1837, Capt. Craigie was obliged to ascend the Bonny river, in the *Scout*, as far as King Peppel's town, for the protection of the British mercantile interests there. On this occasion, he also took the *Dolphin*, a brigantine, with him, and left the *Lynx*, another brigantine, anchored at the river's mouth. The *Scout* and *Dolphin* were detained nearly a week at Bonny town, and on leaving the river fever broke out in both vessels, and their united loss by death amounted to five officers and seventeen men and boys, while on board the *Lynx* not one was even attacked. Bonny town is only about six miles from where the *Lynx* was lying, consequently there could have been very little, if any, difference as to the "heat and humidity" of the atmosphere in the positions of the vessels that suffered and that which escaped.

Capt. Brunswick Popham commanded the *Pelican*, with a complement of 110 white men, for four years and a half, on the east and west coasts of Africa. During this time, his loss by death amounted to three Europeans. He made it a rule to avoid rivers, his boats having on one occasion only been in the Bonny, and that for a very short time. Capt. Popham was on the station during 1835-6-7-8, and part of 39, during which the mortality on the coast is but too well known. In short, it seems to me perfectly clear, from the evidence of many old African cruisers, non-professional as well as professional, and from my own experience, that, as a general rule, a ship will continue healthy on the west coast of Africa, if she is clean internally, and keeps at sea, and that disease will appear if she remains much near the shore, or has intercourse with the rivers. If we admit the immunity in the one case, and the occurrence of disease and death in the other, surely the destructive agency must have been owing to something connected with the land, which is acted upon by the same meteoric agencies as the sea, with this difference, that the land and sea breezes become more feeble as we advance into the interior. The sun is mainly effective from below in heating the atmosphere on land and water, both of which absorb its rays and communicate them to the air above. Theoretically, we would expect nothing pernicious to be evolved from the sea, the surface of which is nearly always in a state of greater or lesser agitation; and practically we find the conclusion to be just. On shore, on the contrary, we have all varieties of soil, in many conditions of which we have a right to infer, that gaseous evolutions will take place by the action of heat, and experience but too plainly tells us, that wherever certain conditions are present within the tropics, there, in general, disease is most rife.† It will no doubt be said that we have, as yet, no chemical evidence of the existence of malaria. But because its precise nature is unknown to us, are we, in the face of such destructive results, to deny its being? We may just as well say, that small-pox and other exanthemata cannot be propagated through the medium of the atmosphere, although the constitution of their poisons has not as yet been recognized by any "chemist or physiologist."

Provided that men have not been for a considerable time exposed to the noxious exhalations within rivers, it seems abundantly evident that their effects are in a great measure counteracted by the air of the open sea.

In November 1838, H.M.S. *Pythias* (a ship remarkable for her general salubrity), under the command of Capt. William L. Castle, had occasion to

† It may be said, that the comparative immunity from fever, which is enjoyed by Europeans in South America, contradicts this statement; but the numerous authenticated positive proofs of certain conditions of soil being fertile in the production of fever, are not to be controverted by a negative fact.

be in the Bonny about forty-eight hours; several of her crew were attacked with fever, soon after leaving the river, but they speedily recovered on the passage to Saint Helena, to which island the ship was ordered. Capt. Castle has observed similar results in other ships during a long period of service on the west coast.

In March 1839, Capt. Craigie was again called into the Bonny, to settle some disputes between King Peppel and the palm-oil ships. Dreading a repetition of the calamities of 1837, he left the *Scout* outside, and proceeded up the river in the *Bonetta*, brigantine, commanded by Lieutenant (now Commander) John Stoll, taking with him, in addition to her own crew, Lieut. Frederick A. Campbell, Mr. Bainbridge, mate, and myself. We remained off the town about thirty-six hours. The day on which we got out of the river, upwards of twelve of the seamen and marines presented themselves to Mr. Kinneer, the medical officer of the *Bonetta*, complaining of heat of skin, vomiting, and other febrile symptoms, which, however, soon disappeared as the vessel proceeded to sea.

From these and numerous other instances, it would appear that the action of miasma is quite analogous to that of other poisons, inasmuch as its injurious effect is in proportion to the amount taken into the system. By remaining long in rivers, the quantity imbibed will be very commonly sufficient to destroy life, while a short stay in such localities will only produce a temporary disorder of the functions.

With regard to the remarks of the reviewer, with reference to the blood "becoming the first seat of the disorder," I would only observe, in addition to what I have already stated, that most authors now admit that the blood is morbidly affected during fevers. The dispute appears to narrow itself as to whether the blood is affected through the medium of the nerves, or by the poison being directly absorbed into the course of the circulation. My humble opinion is, that the fever-poison may be absorbed by the skin, but that it vitiates the blood, chiefly by being inhaled during respiration, which is quite in accordance with all we know regarding the permeability of moist animal membranes to gaseous substances. Why the poison should affect the blood of the white man, and not that of the negro, is certainly difficult to explain, in the present imperfect state of our knowledge of the physiological differences between the two races. We know, however, that the skin of the negro is in a constant and profuse state of exhalation, and the poison may thus pass out of the system as rapidly as it is inhaled. Moreover, the activity of the vessels on the surface of the skin makes it less favourable to absorption. At p. 604, the reviewer states,—"But if we calmly compare the mortality of the Quorra, as derived from the experience of all the vessels which have hitherto visited it, with that of Sierra Leone, or the Gambia, or of Western Africa collectively, the result, we believe, will be the conviction that there is no greater risk of life in the Quorra than is perseveringly incurred elsewhere. It will be no easy matter, we are aware, to overcome the horror of miasmata; yet let the mortality of Tuckey's expedition be considered, —an expedition which passed through a country where every appearance is favourable to health; let it be considered, too, that Ascension Island, which is elevated and almost quite bare of vegetation, has been visited by fever, although no one can suspect it of generating marsh miasmata. When travellers shall have thrown aside the solicitude arising out of theories of disease, then we hope to see the Quorra explored as fearlessly as the Senegal or Gambia."

I have not assumed, that the risk of life is greater in the Quorra than in the Senegal or Gambia, or in any part of the western coast of Africa; and even if it be not, does that by any means prove that malaria is non-existent in any or all of these localities? The destruction of human life in any one of them, is surely sufficient to satisfy the most fastidious, as may be seen by a glance at the statistical reports of the health, &c. of the troops living in Western Africa. But, what is more to the point at present, this destruction did not occur equally among all the Europeans who were in a certain locality, but affected those who were within the range of the emanations from marshes or pools, to a much greater extent than others who

\* Lawson on Temperature, &c. of Atmosphere in the Island of Barbadoes, in the Edinburgh New Philosophical Journal, July, 1843.

were only a little removed from them, although, of course, all were equally exposed to the "ordinary accidents of climate, heat, and humidity."

A detachment of 108 men (whites) arrived at the Gambia, in the end of May 1825, just as the rainy season commenced. Between that date and the 21st of September of the same year; there died of these,—

Of remittent fever .....	74 *
Of other diseases .....	13
Total .....	87
Remained alive Sept. 21 ....	21

Owing to the want of sufficient accommodation on shore, another detachment of ninety-one men was during this period kept on board the *Surrey* transport, and while there did not lose a man; but when, towards the end of September, room was provided for them in the barracks, by the death of four-fifths of their comrades, they were landed and made up the force to about 112, of whom between that period and the 21st of December there died,—

Of fever .....	61
Other diseases, including six from fever following punishment .....	12
Total .....	73

During this dreadful mortality a detachment of from forty to fifty black soldiers of the 2nd West India regiment lost only one man, and had seldom any in hospital.

The immunity of the blacks is here just as marked as it was with us in the Niger, but to what can that of the ninety-one white men on board the transport be ascribed, while their comrades were dying on shore daily, unless to the operation of some agent on the latter, which did not affect the former (and of the recognized sources of fever there was abundance in the neighbourhood of the barracks), or, in other words, to malaria? "Heat and humidity" could not have been the cause, for these are far too generally diffused, to produce such local effects; and further, the wet season at the Gambia ends in September; yet the mortality subsequent to that period, among the men then landed, was not less marked than during the height of the rains.

It is not unusual to find that sentries on particular posts are affected with fever in the West Indies, while the other men of the same guard who are equally exposed and perform the same description of duty, but are mounted on posts a few hundred yards off, invariably escape. On examining into such a case, a pool, an open drain, or marsh will always be found to windward of the post where the men became sick. A very decided instance of this kind happened to a detachment of the 47th regiment, at St. Kitts, in February and March 1843. Owing to the long absence of rain, an open tank to windward of the barracks and hospital, became nearly dry. Fever of a very violent type soon broke out. After some time the troops were removed and encamped at a little distance from the barracks, but the hospital continued to be occupied. After the withdrawal of the troops from the barracks, not a single case of fever occurred, except among the guard over the hospital, and those who were obliged to attend there as nurses, and remain during the night; while of those of the officers and men who visited the hospital during the day, not one was attacked. The only officer who contracted the disease continued to sleep in the barracks, after the men had been removed from them.

This case is valuable, in showing that a removal to a short distance, placed the troops beyond the range of the malaria, while the attacks of yellow fever in the guards and sick attendants, continuing within its range, proved the persistence of the cause in its original situation. It is also of importance in affording an explanation of an apparently contradictory series of facts, namely, the occurrence of fever during a season when the fall of rain was unusually scanty. Had the rain been abundant, the tank would have been filled, and no malaria would have been generated; instead of which, part of the bottom of the tank became exposed, much of the water having been carried off by evaporation, and the very conditions necessary for the production of malaria being

\* Statistical Reports on the Sickness, Mortality, &c. in the Army on the Western Coast of Africa, p. 13.

present, it was rapidly evolved. Regarding the Island of Ascension, I might enter into a detail concerning the fever that prevailed there in 1837, which would occupy more space than you would be willing to afford me. I would, however, beg to state, that the square where the fever broke out is a flat, situated on the lee side of the island, at the bottom of Signal Hill, one of the many old volcanic cones dispersed over Ascension; that the disease appeared after heavy rains, which rushed down from the high land, and formed pools in the square, which were in time dried up; and moreover, that close to one end of the quadrangle there is a large turtle pond, the noisome effluvia from which, after long drought, have been offensive to myself as well as to many others.

It is not in the tropics alone that we are to look for evidence of the injurious action of miasmata. In a certain degree, the same effects, in virtue of the same cause, result in the densely-populated districts of our large cities at home. From the evidence given before the "Commissioners of Inquiry into the State of large Towns and populous Districts," it would appear that typhoid and puerperal fevers, which are diseases in the same category as yellow, remittent, and intermittent fever, are found to prevail chiefly, if not almost exclusively, in localities where large accumulations of filth are met with, or in the neighbourhood of pent-up, foul, or open drains.

In conclusion, I beg to add, that I have always been and ever shall be ready to be enlightened on that important subject, the cause of tropical fevers; but I cannot receive vague and unconditional statements, especially when they are in direct opposition to the deliberately-formed opinions of men who have seen much of the disease, and whose acknowledged abilities will qualify them to form just conclusions—conclusions borne out by well authenticated facts, and which perfectly harmonize with my own experience during a period of nearly fifteen years' service, chiefly within the tropics. I have, &c.

J. O. McWILLIAM, M.D.,  
Surge. R.N., late Senior Medical  
Officer of the Niger Expedition.

Ormond Cottage, Southsea, Hants,  
August 28, 1844.

#### BRITISH ARCHAEOLOGICAL ASSOCIATION. [Concluding Notice.]

The Architectural Section, on Wednesday evening, was enlivened by a piece of information, contributed by Dr. Buckland. He held in his hand, he said, a note directing his attention to the fact, that the roof of the adjoining Cathedral was covered with guano; so that, should a heavy rain occur, it was not impossible but that Canterbury Cathedral might be burnt down within two days. The Cathedral at Pisa was burnt down in this way. He had observed upwards of fifty pigeons about the Cathedral in his own hurried observations, and more than fifty broken panes of glass. He wished to call attention to the subject, that something might at once be done. Dr. Spry, a prebend of the Cathedral, apologized for the broken panes; and Mr. Austen, the surveyor, under whose superintendence one of the great west towers has been rebuilt, directed the Doctor's attention to two fat robins that frequented the choir of the Cathedral, from which equal mischief might as easily be anticipated; and then, in a plain, blunt, uneducated way, recommended Dr. Buckland to call the attention of the Lord Mayor of London to the quantity of swan's dung in the river, which to his, Mr. Austen, thinking, was just as likely to set the Thames on fire. The merriment was beyond control, Dr. Buckland joining in and enjoying the general laughter.

Early next morning there was a party formed to follow Prof. Willis through Canterbury Cathedral, and to hear what further illustrations he might have to offer in continuation of his last night's contrast between the building described by Gervase, and the edifice as we now see it. Prof. Willis contrived to make us in love with the sect of Peripatetics: he was thoroughly at home on his subject, and no teaching could be more instructive than this kind of learning made easy on the spot. Ladies were found to take an in-

§ Dr. Ferguson, who has seen more yellow fever than any man living, says that malaria may be produced from any soil recently under water.—*Vide* Paper in the Edinburgh Philosophical Transactions.

terest in stone bolsters, in corbels, and in stringcourses; and some anxiety was expressed to be better acquainted with the distinguishing characteristics of our Gothic architecture. The fever was at its height when ladies were seen following the Professor through the dirt of the noble undercroft (a church beneath a church, like St. Faith's, under old St. Paul's), studying Norman capitals, and early English screen-work, and playing at follow-my-leader with the Cambridge Professor through a chimney-sweeper's aperture, into a Norman chapel beneath the chapel of St. Peter and St. Paul. This little chapel, a recent discovery, is an object of extreme interest. It is covered with scriptural subjects, painted fresco-fashion, upon the walls and compartments. There is no aperture for the admission of daylight, and no careful scrutiny could be made in so crowded a vault, and with no better means of seeing than the flickering flames of a few tallow candles. We could see enough, however, to observe that they are in excellent preservation—that they are handled with skill—that the material in which they are wrought calls for a most careful examination—and that the whole chapel is worthy of being studied by both antiquary and artist. We cannot, indeed, quit the undercroft, without putting in a word in favour of its being shown to the public under the same regulations as the choir and chapels of the Cathedral. The crypt at Canterbury is a cathedral in itself, and is a greater rarity in architecture than any portion of the building which it supports. Sixty years since, and the crypt of Lanfranc was degraded into a wood-cellar (like the cellar under the Parliament House before Guy Faux put an end to such improper uses); and we have good authority for saying, that the corresponding chapel to the painted chapel in this Cathedral is now a wine-cellar cob-webbed to the ceiling. Is this also a painted chapel reserved for old port, sawdust, and spiders? The Archaeological Association should ask about this.

Where Becket fell, before the altar of St. Benedict, there is a small stone, about three inches square, inserted into another stone. The piece cut from out the centre of the flagstone was carried, as is well known, to Rome, where it is still preserved, agreeing, it is affirmed, in measurement, with the square inserted in its place. Has it been ascertained that the relic at Rome is of the same description of stone as the flagstone now in Canterbury Cathedral? Dr. Buckland was anxious, he said, to ascertain this point, and, with the permission of two of the dignitaries of the church, he was permitted to apply his long companion—we cannot call it his pocket hammer—to the side of the flag, and chip away a piece, to ascertain the grit and nature of the stone. He pronounced it, after a careful examination, to be a flag of hard Caen stone. The piece inserted is of a different grit and colour.

Prof. Willis's Cathedral excursion was a kind of off-shoot from the letter of the programme, unrecognized by the General Committee. Two-thirds of the members were off before this for the Norman church at Barfreston, and the Roman remains at Richborough. Now, Barfreston Church is a building of great interest, and has many singularities in its style and treatment. But was it right to set one day apart out of six for the far-off church at Barfreston, and not one day, or half a day, or even an hour, for that standing history of Gothic architecture, the Cathedral of the city in which the Association was lodged? Was the Cathedral left out by particular desire, like the old story of Hamlet, in the play of Hamlet? or are we to go to Canterbury again for the express purpose of examining the Cathedral? There is a talk of Winchester as the place of meeting next year: will the committee run to St. Cross (another Barfreston), to Netley Abbey, or to Carisbrooke, in the Isle of Wight, and neglect another of our most celebrated cathedrals? We hope not, or they will infallibly again create disappointment, and that which may be pardoned as an oversight at Canterbury, will look like ignorance at Winchester.

At Richborough, Dr. Buckland called the attention of the members present to certain snails clinging to the stones in great numbers, and eating with the strong acid of their slime into the hard stone-work of the building. He gave at the same time a striking illustration of the strong acid of these snails, by placing one for a short time on the lilac ribbon of

a lady's bonnet. The young lady did not seem displeased with the test, with its success, or the scissors of the operator reducing the ribbon of her bonnet; but when Dr. Buckland requested her signature in attestation of the truth of his statement, the lady declined the honour.

On their way home the members lunched with Mr. Godfrey, of Ash, and examined the church at Wingham, where, in Lambard's words, "was one of those ancient manor houses planted in divers parts of this country, wherein the archbishops were used to lodge when they travelled the country to make their visitations." An Antiquarian Association should have lunched and rested at Wingham, not Ash.

The Historical Section met for the first time on Friday, at eleven, Lord Albert Conyngham in the chair. A communication from Miss Caroline Halsted was read relating to the Reculvers, extracted from the Harl. MS. 433, fol. 216. The receipt of a paper of Mr. John Barrow's, on the Shipping in the Thames in the time of Henry VIII. was announced by the secretaries. Mr. Crofton Croker read a communication of his own, an inquiry into the truth of the statements advanced by the great Earl of Cork, in his autobiography drawn up in 1632, under the title of *True Remembrances*, and printed, and in the *Biographia Britannica*. Mr. Croker succeeded in proving incontrovertibly the utter worthlessness of the *True Remembrances*: a parish register in Canterbury, the 'Pacata Hibernia,' and the papers in the State Paper Office were the materials from which Mr. Croker drew his dissection. But is it not likely, let us ask, that the autobiography is a fabrication? or if not, what reason, if any, save deception, could the Earl have had in drawing up a mere tissue of lies? Mr. Croker has full belief in the genuineness of the *True Remembrances*, but, content with the exposure, omitted any attempt to explain the object of the great Earl, as he is called, in penning a statement so inconsistent with truth.

Mr. Halliwell communicated a discovery he had made in the cathedral library of a volume of Satires, strictly so called, prior to Dr. Donne and his predecessor Hall. He made no quotation from the volume in confirmation of this new discovery (if it be one) in the history of English Poetry. We must look, we suppose, to the *Archæological Journal* for information on this point. The spirit and matter of the Satirist are here secondary considerations; the manner is everything; the priority ceases to be of any value unless this newly-discovered satirist wrote in the same measure in which Donne and Hall wrote our English heroic with rhyme. We had satirists before Donne, Hall, and Marston, but not satirists who wrote in their structure of versification.

The most local and amusing paper of this section contained a series of extracts from the corporation records of Canterbury, made by Mr. Wright with great discriminatory diligence. He began by calling the attention of the mayor and aldermen to the importance of their records beyond their mere corporation purposes: they frequently throw light on the darker passages of our history, on points of local information, on the value of provisions in past times, the price of labour, and on the manners and customs of the English people. The corporation records of Canterbury were, he said, unusually rich and in good condition. He contrasted a dinner-bill at the Lion, in Canterbury, in 1520, with the dinner-bill at the same hotel, where the Association were to dine that day: quoted an amusing account of the two days' diary of an inhabitant of the city before the Reformation, showing how many hours of a working man's life were daily spent in the duties of devotion and the ale-house; and the habits of the wives of Canterbury when tea was a thing untasted and unknown. He found, he said, that the usual fine levied for drawing a dagger in the street was 10s., or about 3l. of our present money. There was a payment he found to "a daubersman for daubing the walls of the hall," the building in which the meetings of the Association were held, and a payment for the repair of the *cucking stool*, a necessary engine in every large city. He found also the purchase by the corporation of two marking-irons for vagabonds, and the employment of twelve French prisoners in the repair of the city walls. The bakers of Canterbury were divided prior to the Reformation into two kinds or descriptions of bakers, the white bakers and the black bakers,

with a penalty of forty shillings should the white interfere with the calling of the black baker, or the black with the art and mystery of the white baker. He had found, he said, an interesting instance of the affection, if he might so call it, of the mayor and corporation for the abbot of St. Augustine's. On his return from Rome in 1520 they went to the expense of 3s. for the purchase of two turbots to present to the abbot. Mr. Wright informed us afterwards that there was no payment entered in the books for the purchase of lobsters on this occasion. The proceedings of the Historical Section were closed by a communication from Mr. Parker, of Oxford, confirmatory of a theory of his own, the only theory he had retained in opposition to the advice of well informed friends.

The Primeval Section re-assembled at three, when the table was strewn with broken pottery and other relics of the same interesting nature. At eight, the same evening, an Egyptian mummy was unrolled by Mr. Pettigrew, in the Theatre, the pit being boarded over for the occasion; and on Saturday, a general meeting was called, when thanks were passed freely and unfeignedly, and the meeting terminated.

The six days' diary of this Association is not so interesting as the two days' diary of the citizen of Canterbury, recorded in the city archives, and read by Mr. Wright. The bulk of the members,—

from every shires end  
Of England, to Canterbury they went,  
surely did not wend thither to hear papers read in the very soul and body of the day, on 'The Origin of Idolatry,' on 'The Counts of Guisnes and the Earl of Oxford,' on the Shipping in the Thames in the time of Henry VIII., on Lord Cork's lying Autobiography, on bits of broken pottery from this place, a Roman tile from that, and on coins of Antonine and Trajan from another. Papers fit only for the *Archæologia*,—printed, shelved, and occasionally referred to,—bits of broken things over which stupidity delights to doze in the shapes of men like Stukeley and Dr. Pegge. Roman remains in Britain—what are they? What do they teach beyond the power and far-spreading grandeur of that people? It is the apt observation of Walpole made to the dry and matter-of-fact Mr. Cole,—that the Roman remains in Britain convey about as good an idea of Roman architecture as we should get of Inigo Jones if somebody was to publish views of huts and houses that our officers run up at Senegal and Goree. "One may revive what perished," he writes, "but it will perish again, if more life is not breathed into it than it enjoyed originally. Facts, dates, and names will never please the multitude, unless there is some style and manner to recommend them, and unless some novelty is struck out from their appearance." He alludes to the *Archæologia*, and his observations are equally applicable to the *Archæological Association* and the *Archæological Journal*.

There is a sonnet written by Mr. Wordsworth, in the Album of Lord Albert Conyngham, the President of this Association, which is particularly applicable at this moment, and which Mr. C. Roach Smith (the father of these broken pottery displays) would do well to learn by heart. We quote the sonnet, that he may not trouble Lord Albert for a copy:—

How profitless the relics that we cull,  
Troubling the last holds of ambitious Rome,  
Unless they chasten fancies that presume  
Too high, or idle agitations hail!  
Of the world's fatteries if the brain be full,  
To have no seat for thought were better doom,  
Like this old helmet, or the eyesless skull  
Of him who gloried in its nodding plume.  
Heaven out of view, our wishes, what are they?  
Our fond regrets, insatiate in their grasp?  
The Sage's theory? the Poet's lay?  
More *Fidus* without a robe to clasp?  
*Obsolete Lamps, whose light no time recals;*  
*Urns without ashes, tearless Lacrymals.*

Far better, to our thinking, would it be to walk with Tom Warton.—

Near fretted pinnacles and fanes sublime,  
And towers that wear the moony vest of time.

A careful survey of Roman remains in Britain will add little or nothing to our stock-book of architectural models, and the remains of Roman sculpture in Britain are in the very worst state of expiring and degraded Art.

Still the subject, however, is interesting, and should by no means be neglected by a British *Archæological Association*. We discountenance only the

too-much of it: let us have a Roman section confined to Britain, instead of a Primeval Section, (a word antediluvian in its range,) with which a British *Archæological Meeting* should have nothing to do. We object to dissertations on Egyptian hieroglyphics (such as were read at the last Primeval Section), and disapprove altogether of Egyptian mummies being opened (at associations of this kind), however amusing they may be to the mayor, corporation, and inhabitants of Canterbury. A British *Archæological Association* should have no more to do with Egypt, than a 'Biographia Britannica' with the lives of Ptolemy and Pharaoh.

There is nothing so much wanted in this country as a British Museum—a Museum of British Antiquities. A collection of church-brasses might be made without robbing the church: we have only to collect the wholesale plunder of preceding centuries. A row of brasses would be a far more interesting sight to our eyes than a shelf of broken pottery. The figures on monumental brasses are not unfrequently, in their outlines, very fine specimens of flowing simplicity and grace,—they are useful in this light to the ablest artist. They convey costume; they will assist him in the correct propriety of historic composition, while the inscriptions and armorial bearings will be of use in an historical, a genealogical, and a biographical point of view. The Association should look after things of this nature, and the Trustees of the British Museum should stint themselves a little in other purchases, to start a collection of this kind.

If this association will carry out its *professed* purposes, it is not too soon started—if it is to indulge through two-thirds of its time in *primeval* speculations, it will stand in the way of a new society, a smaller one, in all probability, but one that will see its avowed intentions carried, so far as it can see them carried, into speedy execution. Garrick's Jubilee at Stratford stands in the way of all after-celebrations of Shakspeare in his native place—and the failure of this society will prevent any after-combination of many men for similar purposes. It behoves, then, the directors that they should forsake their favourite pursuits, Mr. Pettigrew should relinquish his mummies, and Mr. Smith his broken pottery; let them bear in mind the words of Lord Albert Conyngham, as reported in our paper of the previous week,—“We have come here,” he said, “to investigate, preserve, and illustrate our national monuments. We are combined to protect and save the noble edifices of our Gothic forefathers, and by the force of our example, to induce the ruder inhabitants of this celebrated city to spare and protect the antiquarian objects so immediately around them, to take an architectural interest in their cathedral, nor pass unheeded by the rude green hillocks of the dead—the Barrows in the park at Bourne or on the Downs immediately adjoining.”

And what good purpose has this association effected at Canterbury? The force of its example would attract the people of Canterbury to Barchinon, or Richborough, not Christchurch or St. Augustine, for the association as a body took no notice of its Cathedral or of Mr. Alexander Hope's recent praiseworthy purchase—the gateway of St. Augustine's. It is true they passed a barren compliment to Mr. Hope at the general meeting, but surely the gentleman who bought a Gothic gateway and a new house, to preserve the one and pull down the other, should have been dragged in a triumphal car through the city of Canterbury by the members of a British *Archæological Association*.

Our antiquities divide themselves under many heads: we have cairns, cromlechs, rocking-stones, and barrows, Druidical temples, Roman camps, Roman baths, British earth-works, battle-fields, city-walls, castles, cathedrals, churches, and other monastic edifices, baronial halls, and houses, coins, armour and implements of war, implements of domestic use, municipal papers, state papers,—in short, everything that will show light on the manners, customs, habits, fashions, and ceremonies of England, more than we can manage, without wandering to Egypt for mummies and inscriptions. A good working association should spend a week in a cathedral city, divided into several committees of observation and inquiry; their reports should be made at their evening meetings, or in London, on their return, just as their conven-

ence required. Their visits should be in the nature of heralds' or bishops' *visitations*, pacific and recommendatory, not quarrelsome and inquisitorial. Country builders and country architects understand very little about the several degrees of difference in Gothic architecture. The well-defined, and now better understood divisions of the Norman, early English, decorated and perpendicular styles, have not yet forced their way into the offices of country architects and builders. The architecture of England, from William the Conqueror to Queen Elizabeth, is one and the same kind of architecture in their eyes; so that we see the several divisions of Gothic building mixed in a most inharmonious conjunction in some recent restoration. There was much to commend and much to dissent from in Mr. Hussey's new works at Burreston. A prior visit from the Cambridge Camden, the Oxford Society, or the Architectural Section of the Archaeological Association had, in all likelihood, saved us from a conjunction of past ages and discordant styles of architecture. There was very much, again, to dissent from in the works now in hand in the little church of St. Martin's, beyond the monastery of St. Augustine's, where St. Augustine began his cure of souls before the noble monastery, which bears his name, was ready for his reception. This small church was, it is said, built by the Romans, and was once, says Lambarde, in his *'Perambulation,'* a bishop's see. There is now no trace or vestige of its Roman original. A very early font, with Runic borders, seems the oldest thing about the church. The windows and doors are in a very late and bad style of debased and disfigured Gothic. The east window is in this style, beneath which has recently been erected a Norman arcade, with shafts of polished purbeck! The new flooring is of deal; we could have spared the Norman arcade, and been better content with a floor of stone instead of fir.

The Town Hall of Canterbury, in which the association met, is a monster of modern barbarism. Mongrel classic outside, with what was once a good old Gothic roof, descending beams and corbels, carved with angels and heraldic bearings. The interior is, perhaps of Henry the Sixth's time, but daubed by successive *daubers*: the exterior, an importation from a builder's offices, meant to put the Cathedral and the Gothic churches of Canterbury to the blush.

#### FOREIGN CORRESPONDENCE.

##### *Education in France.*

A—, Normandie.

THE reports of the French deputies bid fair to equal in length our blue books, but their authors, more fortunate than many of our chairmen of committees, have at all events the satisfaction of knowing that their compositions will not be wasted on the desert air; they are read aloud in the Chambers, and not merely, as with us, circulated amongst the members. The French practice however, is, I think, injudicious in this respect, that it induces the reporters to aim at fine writing rather than plain speaking. Striking sentences, grandiloquent generalities, are too apt to usurp the place of calm reasoning and a simple detail of facts.

However fatiguingly lengthy many of our reports may be, they certainly have not yet extended to 110 pages, the length of that of Mons. Thiers—(*Rapport, fait au nom de la Commission chargée de l'examen du projet de loi relatif à l'Instruction Secondaire*). The subject, however, is of immense importance. The Report contains the opinion—though on a few points not the unanimous opinion—of the most eminent men in the French Chamber of Deputies, the representatives of different systems; and it is written throughout with great eloquence, though to my taste it is too rhetorical.

I had intended to have at once proceeded to the details of primary education, but there are some matters in M. Thiers' Report too interesting and important to be passed unnoticed. He thus states the influence of Secondary Education:—

"These three descriptions of education (Superior, Secondary, and Primary,) are all equally necessary and indispensable, but their influence is not equally decisive. If primary instruction draws the people of a state from the barbarism which obtains over a great part of the earth,—if superior instruction prepares young men destined for the liberal professions to

pass through them with distinction,—secondary instruction, which occupies man during the whole of his youth, which communicates to him the *ensemble* of human knowledge, forms what is called the enlightened classes of a nation. Now, if the enlightened classes are not the entire nation, they characterize it; their vices, their qualities, their desires, good or bad, are soon those of the entire nation; they give character to the people by the catching influence of their ideas and sentiments."

I must here observe that the French always distinguish between the words *education* and *enseignement*. Rousseau defines education to be "the culture which the child receives in the bosom of his family, afterwards the development of all the faculties, the germs of which have been planted in him, and finally the selection of that society in which he is to grow up." The other term (*enseignement*) is used in a restricted sense, and corresponds nearest to our word teaching. If the influence of education be such as M. Thiers describes, what are the respective rights of the parent and the state?

"The child belongs to two authorities: the Father, who has given him birth, and who sees in him his own posterity, the being to perpetuate his family; and the State, which views in him the future citizen, the continuing line of the nation.... And when we speak of the State, we ought, in order to understand the dignity of the word, figure to ourselves a State not like a despot, who commands in the name of his own interest, but society itself commanding for the interests of all; a State, not like a power whose political tendencies we resist, or a dynasty to which we refuse our affections; we should see in this State a true State, that is, the entire body of the people, not only those who are, but those who have been and those who will be the nation,—in a word, with its past and its future, with its genius, its glory, its destinies; and certainly the State, when it represents all these, has a right to look to the coming generation. If the Father, on the score of affection, has the right of bestowing on his child peculiar moral and physical care, the State has the right to make of him a citizen, animated with the spirit of the constitution, loving his country, loving her laws, whose tastes will contribute to her greatness and her national prosperity. Whosoever will not admit this, will deny his country and her rights; if it be impious to disallow the sacred rights of a father over his children, is it less so to negative the right of a country over her subjects?"

M. Thiers takes high ground respecting the right of every country to educate her people; and if his principle be true in the abstract, it surely becomes a matter of especial obligation on the State to supply education to those who, from their poverty, indifference, or any other cause, would be unable to procure it for themselves, or at best but partially and defectively. And if the State do take the initiative, she has a right to see that none but those who are properly qualified should be teachers, and farther, that the instruction given should be uniform; yet we do not hold that she should monopolize it, or coerce the people to adopt her system. On the advantages of unity M. Thiers observes—

"In allowing a certain diversity in the system of education, we ought jealously to preserve one of the great merits of the French nation—unity, our distinctive trait and chief force. It has been often said that we should take every man according to his individual character, and make use of him conformably to it. This is also true of nations. Each has its own character, which constitutes its worth. France united by her kings, much more so by the Revolution and Napoleon, owes to that unity a power which other nations envy, but which they could not take from her when, in 1815, they stripped her of territorial power, and which still renders her relatively the strongest of all the nations of Europe, for a hundred men united are stronger than a thousand whose opinions are divided. A constitution such as that of England, composed of Irishmen, Scotchmen, and Englishmen,—of Austria, with her Hungarians, Italians, Bohemians,—of Prussia, with her Prussians, Poles, and inhabitants of the Rhine, combining many races in one,—is inferior to that of a nation whose whole population, as ours, feel, think, and wish together."

Unquestionably union is strength, and an uniform

system of education for Protestant and Catholic, for Celt and Saxon, seems a reasonable, let us hope an effective agent in the process of amalgamation. The contrary principle, if acted upon, would necessarily tend to perpetuate the distinctions which we deprecate. Theological seminaries of necessity, and these only, must be distinct. *O quando dies veniet*, that fellow citizens and fellow countrymen will substitute unanimity and brotherhood for estrangement and animosity!

The historian of the Consulate proudly narrates the energy exhibited by Napoleon in the establishment of the present system of education. "It is something," said he, to the learned Fourcroy, "it is something, but it is not all; another time we shall do more and better." This man, who acted and thought incessantly, having returned from Austerlitz, and being ready to start for Jena, remained some days in Paris in the summer of 1806 to arrange a multitude of matters; while he reformed the monetary department, reorganized the bank of France, determined (*arrêtait*) a vast system of canals and of roads, ordered the column of the Place Vendôme, the Arch of Triumph, the completion of the Louvre and the Tuileries, he returned to his favourite work, and created the University."

The number of scholars receiving secondary (that is, a classical) education, are in the royal colleges nineteen thousand, in the communal colleges twenty-six thousand, in private establishments thirty-six thousand; in all, eighty-one thousand, independently of the *petits séminaires*, or ecclesiastical schools, in which there are about twenty thousand, making a total in France of one hundred thousand, or about one in three hundred of the whole population; and this, be it observed, is a cheap and comprehensive education. A day scholar pays about sixty francs a year, but he requires nine years to go through all the classes. With us, in England, there is an obvious want of cheap, and yet good academical education; there is either a mere elementary education, or a collegiate one, in which there is too much of the long and shorts and too little of the practical and useful. Our young men enter into life with the knowledge of the past world and ignorance of the present.

On the question of discarding or retaining classical education in the French colleges, M. Thiers enters with all the zeal of the scholar. "Though I think he lays too much stress on the necessity for an acquaintance with the dead languages, I shall give his remarks:—

"We do not hesitate to say that ancient literature—the Greek and Latin languages—should be the foundation of the education of youth. If you change the system, we venture to affirm you will cause the national mind to degenerate. Infancy is pre-eminently apt for the study of language, because at that age the understanding, unfit for the exercise of reflection, is well disposed for that of memory. \* \* Without the ancient languages we do not know antiquity; we have but a pale, imperfect representation of it; now antiquity, we venture to say, to an age proud of itself, is that which is most beautiful in the world. Independently of its beauty, it possesses for childhood an unequalled merit—that of simplicity. If simple food be necessary for the body of a child, it will be also necessary for its mind; as their palates should not be palled by things too savoury, the mind should not be stimulated by the often exaggerated beauty of modern literature. Homer, Sophocles, and Virgil, should occupy, in the teaching of literature, the same place that Phidias and Praxiteles occupy in the teaching of the Arts. And it is not merely words that children are taught when they learn Latin and Greek; they are noble and sublime things, the history of human nature under images simple, great, ineffaceable."

This is well written; but for the ordinary occupations of life, in which the majority of men, who are to earn their bread by the sweat of their brow, must engage, I contend that some of the best years of a boy's life are wasted in the acquisition of Greek and Latin. Every nation must have workmen as well as scholars, the more the better of each class; but where there is so much to be done, and so much competition, the time expended in learning what in nine cases out of ten will be unnecessary, is a serious obstacle to the success of a man who comes with divided attention to compete with an adversary who has

steadily pursued a single object. I do not depreciate classical knowledge, but its being universally taught to the middle classes to the exclusion of useful matter. That much assailed body, the University, M. Thiers defends energetically:—

"The great reproach against the University is with respect to its religious teaching. You are not aware, that we repeat to you the language of some of its calumniators, who assert that it is composed of total unbelievers. We can state this: since the origin of the University, the present generation, (a great part of them, at least,) according to the general opinion, is more religious, or at least has a greater respect for religion, than that which preceded it. Religious instruction is as carefully given in the colleges of the laity, whether belonging to the State or individuals, as in those of the ecclesiastics. Religious duties are as frequently and as exactly observed. But it is said these are insufficient. The masters themselves should be believers to make believers: these masters are, say the adversaries of the University, like the age of which they form part. Yes, these men do form part of the age, but the best part of it. They deeply respect religion, assist with all their power the minister of religion appointed to teach it, but they do not arbitrarily impose it; they respect, in the child as in the man, liberty of conscience. No recompense urges the fulfilment of religious duties by vulgar means which the youths themselves would despise, but he who does fulfil them finds neither amongst the masters nor amongst the companions of his age that distressing raiillery which in former times weighed down the liberty of young hearts; and it is demonstrated by certain statistics, produced to us by many colleges, that the great majority of pupils, without any constraint, practise their religious duties. The number was yearly increasing, until the present controversy, producing in youth something like what it has produced in society, and lessened, in some colleges at least, religious zeal."

I was happy to read this statement, for most assuredly there is room for improvement in the youth of France; the demoralization of the young gentry is fearful in the extreme. M. Thiers defends the continuance and the surveillance and the authority of the University as well over public as private schools; he also supports the continuance of the teaching of philosophy separated from religion.

"There has recently," he says, "been raised a clamour against the study of philosophy which is astonishing, when one thinks that it has been raised in the midst of a people lately outrageous against the government, who stopped the lectures of MM. Cousin and Guizot. What! are we to be always destined to exhibit the same spectacle of contradiction and of change? In 1793 we wished for liberty almost without government; in 1800 for government without liberty; in 1806 but for glory; in 1815 but for repose; in 1825 we applauded the services rendered to society by Voltaire and Rousseau; and now we cannot any longer reconcile religious opinions with the study of philosophy."

This is rather at variance with the claim to unity of sentiment and action which a former extract exhibited; it is an extraordinary antithesis, that a nation should be constant only in the desire of change.

Having been tempted, by its brilliancy, to dwell so long on M. Thiers' report, I shall now leave the delicate subject of philosophy and the higher departments of education in France, which the dissolution of the Chambers leaves unsettled, and a source of contention for a new parliament, and will, in my next letter, approach the subject of Primary Education.

#### Taste in Bavaria.—The Valhalla.

Ratisbon, Sept. 1.

"How I do hate these lectures upon taste," exclaimed the poor, silly, lady, when driven to extremity by her preceptor husband, in Crabbe's inimitable tale. You may have readers who will cry, "Amen!" but I would hope that the majority now so increasingly interested in design and decoration (the application of the beautiful, to the uses and comforts of daily life) may not object to a few slight notes on the matter, which have suggested themselves to me in passing through a country perpetually held up to our imitation.

That something like the old antagonism between the classical and the romantic, the pagan and the Christian schools of Art, exists here, is a crotchet which has amused me by its recurrence. For instance, one can hardly set foot in a Bavarian hotel without detecting the influence of the King and his Munich doings, in manifestations smaller in amount, but similar to those which, in England, followed Mr. Hope's lessons on architecture, and those which were popular in France during the epoch of the Consulate, when every sofa was made rectangular, after the fashion of tomb or tripod, and every lamp must needs be a *patena*, and every coffee-pot a lachrymatory, in accordance, I suppose, with the spirit of ancient heroism and epicureanism invoked by the chiefs of the Revolution. "O Liberty," exclaimed Madame Roland, "how many crimes are committed in thy name!" "How many sins also" (to parody this well-worn outburst) were perpetrated against common-sense and comfort and climate, in architecture, furniture, and even costume! The subjects selected by David, Girodet, Gerard, and others; the figures of their predilection, Cyruses and Cæsars, Homeric heroes and Horatii, were not more remote from our sympathies, than were the porticoes and sarcophagi, and the statue-like tias, from the habits and physiognomy of us northern "roof-people." To complete the history, our neighbours hunted the fancy further than ourselves, for whereas Achilles, Cornelie, and like names became baptismal household words with them, we reserved them for our colonies and—our kennels!

But any one disposed to generalize so wildly as to connect this order of sympathies with the growth and outburst of this or the other opinion, must receive a check to his presumption in Bavaria, whose king, the main-spring of Glyptothek, Pinacothek (for old German pictures), and such pieces of classical edification, is notoriously given over to religion, as the high Catholics understand the word, protects festival days, pilgrimages, and the like, and has sealed up his Valhalla (a Christian mausoleum, of Greek architecture, with a Scandinavian name) against many of the best and brightest fames of Germany! Are we, then, to consider taste as now-a-days a more superficial and purely fantastic thing than formerly, when it was a form of expression as certainly springing from peculiar opinions and habits, as flowers from roots? and do people only play with Middle Age, or Grecian, or Byzantine fancies? The inferences to be drawn from the answer to this question are clear: let us hope they will be "improved" to better results than those of mere imitation. Meanwhile if, in the inns here, I have found Pompeian papers, and Athenian lamps, and traces of the somewhat foppish polychromy of the Munich, theatre the *esprit épicière* of the country is not wholly with the Greeks and Romans. I have not often seen a more plainly rich and appropriate building than the new Rath-haus at Fürth, near Nuremberg—a red stone edifice, which is more Saracenic or Norman than anything else. And in Nuremberg, whatever works and repairs are in progress are done in the right old style. I must except a Vulcanian spire on St. Lawrence's Church; though, perhaps, it might be urged as precedent that the old men of this peerless town were strong in the working of iron; and mixtures of metal and stone left by them might be cited as authorities; still the former was never to be confounded with the latter as a building material. As a decoration, it is copiously and beautifully employed. Apropos—you had recently occasion to look into our proficiency in working and casting iron and bronze, with a view to the decoration of our Parliament Houses, and to note our deficiency. Why should the Commissioners disdain to send for drawings of details from these Franconian towns, which might be executed very cheaply, and studied with advantage. Entering the superb Peller House at Nuremberg, I was struck by a brass door-handle, wrought with almost the subtlety of a Cellini jewel; and again, turning out of St. Lawrence's church, where I had been admiring a new pulpit by Herr Rodermund, which emulates Adam Kraft's Sacraments' Hanstein, I was caught by a specimen of yet coarser class, merely the guard over a fanlight (for the lower stories of the grand Nuremberg houses were warded like prisons); a composition of scrolls and leaves, with a fool and his bauble in the midst, so beautifully free in execution

as to be worth instancing among a million other examples.

But to return to my main subject: the capricious nature of Bavarian taste can nowhere, I think, be more strikingly exemplified than in this old town. I know not how better to describe my impressions than by saying that Ratisbon is the sternest looking place I ever entered. The plain of the Danube thereabouts is wide and peaceful, but the stream rushes through the arches of the old bridge, almost with the force of a storm. The streets are grim and narrow; the houses have a tendency to run up into stalwart square watch-towers. My inn has one, with its dark staircases and roof-escapes, besides its crypt-like lower story. The Rath-haus of Ratisbon alone, with its time-blackened walls, and the horrible dungeons and apparatus of torture it incloses, would suffice, I think, to prove my epithet. The Cathedral, too, is one of the most singular and imposing Gothic edifices I am acquainted with. It has two western windows, an odd angularly projecting portal with two doors,—thus sinning against the cardinal principle of Papistical architecture; the side-aisles stop abruptly, instead of running round behind the high altar and forming Lady-chapels, &c.; there are two staircases within the western front; and countless other details new to me. Then such cloisters, I think, were never seen; the recessed window, each frame three pillars deep, knotted round with quaint tracery; and the pavement a perfect history in effigy of priests and bishops, abbots and priors, the sight whereof calling up the vast power of the church, well-nigh makes the mind as giddy with the consciousness of the vast changes which have passed over society, as did the sight of the rack and the torturer's chair and the black Hunger-hole, where the people were starved to death, in the Town-hall. But most admirably has this superb cathedral been treated by King Louis. He has caused all the trash of screen-work, tinsel altars, and the like, to be cleared away: even the organ is hidden behind the high altar—an uncanonical, but in a most effective position. He has made a present to the Cathedral of some windows stained by MM. Hess and Aimmüller, which really promise a revival of the rich designs and the scarlet and emerald tints of the Volkamer window at Nuremberg, or the lights to the choir of Cologne Cathedral. Thus, with a perspective I do not remember to have seen equalled, is combined all that sombre richness of half-tint, arising from the judicious employment of painted glass which almost supersedes the use of colour. A monument, too, to Bishop Sailer, and another (the latter a recumbent figure) to Archbishop Wittmann, by Eberhard, of Munich, are in the true serious taste of Gothic Art; and would put out of countenance Canova's operatic monument to Primate Dalberg, had not that work been already shamed by a neighbouring antique St. Christopher in his niche, the production of some nameless stone-cutter, which will draw away all eyes worth attracting. As it stands, there could be nothing in more perfect keeping with this solemn town than the Cathedral of Ratisbon; for which Bavarian taste, proved by judicious restoration, deserves best thanks.

But, clearly to be seen from the towers of this noble edifice, on the hill behind Donaustauf, is another of the King of Bavaria's more famous artistic "utterances," concerning which there may be some difference of opinion—the far-famed Valhalla. To feel the full force of my poor notions, you should see the scene where it stands, and follow the approaches which lead to it. A hill covered with grey fragments of rock and pine-woods, is the first thing the eye lights on after crossing the rough wooden bridges over the Regem; then come the ruins of the hill-castle of Donaustauf, with the little red-tiled village at their feet. I pass over such discrepancies as the huge hotel-like chateau of the Prince of Thurm and Taxis; such disenchanting accessories as Valhalla omnibuses, and Valhalla hotels, for these are accidents; whereas the rock and the ruin and the stern old town of Ratisbon in the horizon were essentials, which, I think, might have had their part in deciding the character of a memorial to German patriotism, genius, and virtue. What have tame copies of the Parthenon to do in such a place and with such a purpose? Where is the propriety of a building which shall, on its first opening to view, provoke compari-

sons with La Madeleine at Paris, or (if the pilgrim be provincially and patriotically English) with the Town-hall at Birmingham? In itself, like all Greek temples, the Valhalla looks small;—low before one nears it, over-crowded by the peaked steeple of a little church which has no pretensions to architectural grace: when one reaches it, smothered (I know not how else to express it) by the immense Cyclopean terrace walls, breasting the staircase by which it is approached. And why, save on pedantic principles of correctness, employ that barbaric species of masonry? Yet to see that correctness must needs be sacrificed to nationality, one has only to cross this same Valhalla threshold; for the imposing Caryatides, fourteen in number, which support the roof, and owing to their admirably managed relief, by deep shadows, at once arrest the eye, are no other than the Valkyriur of the Norse sagas! How can this be defensible? and was no memorial for the brave hands and the great hearts of Germany suggestible, say by that very dim Ratibon cloister, which should have fewer discrepancies—fewer contradictions?

These, however, got over, the Valhalla is a noble and beautiful room—festive, perhaps, rather than funeral, owing to the brilliant polish of the warm-coloured marble walls and to the splendour of the azure and gold roof, where again a Gothic fancy (?) of stars has been employed to get over the great difficulty of light and ceiling in a pure Grecian edifice. The German worthies make a nobler show than the array of Cæsars: a more expressive and grand collection of busts could hardly be gathered. Yet, whereas the hour in the Cathedral had filled my mind to overflowing, and left an impression which will not soon pass, my visit to the Valhalla sent me home puzzled and confused, and with a sense of failure and mistake, which may have originated in myself, it is true, but which I cannot but think was partly ascribable to a want of large and comprehensive understanding of what is really classical, on the part of those who have devised so elaborate and costly a monument to the great men and the great deeds of their country!

Rouen, September, 1844.

I am afraid that utilitarian prejudices, if I may so term them, will prevent some of your readers from joining in the regret I have experienced at the great changes taking place in this, the fine old capital of our Norman kings. But the truth is, that railroads and steam-boats have brought with them their train of evils. Many of the picturesque old buildings are now replaced by fine Parisian-like structures; the streets are widened wherever and whenever occasion will allow, gas-lamps replace the curious but rather less brilliant oil-lanterns which used to hang suspended across the streets, asphalted foot pavements and side water-courses are now seen where before boulder stones and currents of water running down the middle of the streets, offered, it is true, but indifferent comfort to the foot-passenger; whilst forests of steam-engines, intermingled with the old Gothic church-spires, give a strange air to the scene. Still, however, a respect for the monuments of antiquity, which so especially characterize this place, is felt; and at the present time, the buildings at the east end of the Palais de Justice, having been pulled down, are to be replaced by a wing corresponding with that at the west side of the building, now in course of erection; and it was only last week that the Prefet paid a visit to the crypt beneath the church of St. Gervais (the oldest Christian erection in France), with the view of examining into the practicability of removing the white-wash with which some portion of the walls are covered, on which, by the by, traces of painting are still visible. A church, also, on a magnificent scale is now nearly finished on the top of the hill next to Mount St. Catherine, through which latter mountain the railway tunnel is now in progress of formation. Besides this, a Museum of departmental antiquities has been recently established, and is already infinitely superior to anything of the kind we have in England. It now occupies two sides of a quadrangle, in the middle of which are placed stone coffins, and other objects too large for the interior of the Museum, which is lighted by a series of stained glass windows of great beauty, rescued from one of the old Abbeys. Of the contents of this Museum, it will scarcely be necessary to speak at length, as it is what it purports to

be,—a collection of archaeological antiquities of this part of France from the earliest periods: statues, coins, charters, armour and arms, implements of all kinds, glass and crockery ware of all ages, reliquaries, carvings, models, ancient paintings, &c., arranged with taste worthy to be taken as a pattern for a similar collection in our own National Museum.

In fact, having learned that the remarks which I sent to you lately on the destruction of the antiquities of Ireland (*ante*, p. 597) have been received with attention, both in England and Ireland, and having been highly gratified with the examination of the Museum here, I have been induced to think that such a note as the present, joined with some suggestions which have been made to me by a practical archaeologist at home, might not be without use. That one or more rooms may be devoted to such a collection in the new buildings in the British Museum, can scarcely be doubted; indeed, the importance of the subject in a national point of view would even justify altering the destination of sufficient space for the commencement of such a collection. A great majority of the visitors would be greatly gratified by the examination of English archaeological remains. Such a collection as I desire to see, ought, as has been suggested to me, to be classified according to the great eras of our history. The Ancient British, Roman, Anglo-Saxon, Norman, and other periods being kept distinct; and where original objects cannot be obtained, casts or models should supply their place. The Museum here contains some models from the extraordinary carvings on the North door of the Cathedral, and from those of the interview of the Cloth of Gold at the Hotel Bourgherolde. Can it be questioned that such a set of casts, executed, as these are, so carefully as to have every appearance of reality, are legitimate subjects for a National Museum? The British Museum, indeed, does possess a certain number of models of some of the Druidical remains, &c., but (although introduced into the printed catalogues) they are not visible, being put out of sight on high shelves, in a room devoted to coins, Etruscan remains, and I know not what else. These, together with duplicate coins, and a few of the ancient MSS. and charters, would form a respectable beginning, which would receive constant acquisitions from visitors.

J. O. W.

#### OUR WEEKLY GOSSIP.

THE Catalogue of the London Art-Union contains (in the shape of two letters, from Mr. Scoles and Mrs. Claxton) not only a corroboration of the facts which we stated (*ante*, p. 814) concerning Mr. Saunders, of Burton-upon-Trent, in relation to the miserable negotiation on account of his prize of 200*l.*, sought to be entered into with Mr. Leahy and Mr. Hollins, but also further evidence of a similar application having been made to Mrs. Claxton, in connexion with one of her husband's pictures. The Committee state, that they "reluctantly feel themselves compelled to publish" the correspondence alluded to; but add, that "while strongly reprobating the unworthy attempts there detailed, they wish to exempt from any suspicion of collusion the artist whose picture was finally selected as Mr. Saunders's prize." On this point we have also received the following letter from Mr. Lance himself:

36, Hart Street, Bloomsbury, Sept. 13, 1844.  
In your just condemnation of the attempt on the part of a prize-holder in the Art-Union of London, to induce artists to dispose of their pictures, by dishonourable means, you merely notice the fact that my picture was sold to the prize-holder in question. It is possible that persons who do not know me may imagine that I lent myself to a disgraceful "job," which other artists repudiated; and I trust you will therefore permit me to state, through your columns, that no attempt was in any way made to bargain with me, or to induce me to act discreditably. If there had been, I should instantly have repelled an insinuation, that I was capable of sacrificing a good name and degrading my profession. To this assertion, I beg to add, that in the Catalogue of the Exhibition of Art-Union prizes, the Committee have done me the justice to "exempt me from any suspicion of collusion" in reference to this discreditably affair. I have the honour, &c.

GEORGE LANCE.

Now, without intending to cast any reflection on Mr. Lance, or any suspicion on the statement made by him, we cannot help observing that, so far as regards the Council of the Art-Union itself, we have no proof before us that they have instituted any inquiry into the matter, or that they had the slightest authority for pronouncing his acquittal. Without a searching investigation, they could not satisfy either

the responsibility which they have undertaken to the public, their duty to the body for whose benefit the institution was designed, or justice to the character of the artist whose name is so fully implicated in a transaction suggestive of so much doubt and dissatisfaction; and the whole history, process, and results of such inquiry ought, in justice to Mr. Lance, to be published.

The new Royal Exchange, it is now fixed, will be opened for business in the course of the last fortnight of October—her Majesty having signified her intention to perform the ceremony, in company with Prince Albert. The precise day, of course, awaits her Majesty's appointment.

The Doncaster Cup, manufactured by the Messrs. Hunt, of Bond Street, after the design of Mr. Baily, R.A. (the horses being by Mr. Macarthy), is thus described:—It consists of a group of two equestrian figures and one figure on foot. The legend intended to be represented is taken from the old Chronicles of Hollinshed, and is in substance thus:—King Henry VIII., and his wife Catherine Parr, being at the palace of Greenwich, resolved, in accordance with the custom of those days, to go a-maying on the 1st of May, in the woods of Shooter's Hill. They rode forth, accordingly, and were met by their courtiers and archers of the royal guard, habited in the costume of the outlaws of Sherwood Forest, at the entrance of the woods of Shooter's Hill, and by one of the sylvan party, who represented Robin Hood, invited into the recesses of the forest, and treated with the hospitable cheer of the jovial woodsman,—who shot at the target and performed many feats of woodcraft, to the great delight of their royal guests. The group represents Robin Hood saluting the King and his consort, and begging their company in the forest. The figures are, it is said, very beautifully modelled, the horses especially full of animation, and the attitudes very aptly given. The whole is in frosted or dull silver, mounted on a base or plinth of ebony, on which is inscribed the words—“Doncaster, 1844.”

The statue of Laplace, for his native town of Caen, is to be of bronze, and placed in the *Collège des Arts*, now the seat of the Faculty of Sciences of that town, and the place in which the illustrious author of the *Mécanique Céleste* commenced his scientific studies. Government has promised a contribution to the amount of one-half the cost, estimated at 11,000 *fr.*; and the municipal and academic councils are engaged in raising the rest.

At Munich, the superb basilica of Saint Louis, erected in the square of that name, was inaugurated on the 8th inst. This temple, built in the style of those of Italy, is remarkable for the prodigious number of sculptures, and paintings in oil, fresco, and on glass which adorn it. Dannecker, Rauch, Schadow, Schwanthaler, Cornelius, Overbeck, Lessing, Quaglio, Bendemann, Gaertner, Bimmermann, and others, have all been engaged in its decoration.

A letter from Aleppo announces that M. Flandin, the painter, commissioned by the French government, as our readers know, to make drawings of the ruins of Nineveh, has narrowly escaped falling a victim to the attack of robbers.—From Paris, we hear that the King of the French has given Horace Vernet a commission to paint three pictures, severally representing the attack upon Tangier, the taking of Mogadore, and the Battle of Isly,—and that the artist will shortly depart for Morocco, with a view to their execution.—In the same capital, the remains of the poet-philosopher Saint-Lambert have been translated from their tomb in the Cemetery of Montmartre, attended by a deputation of the Academy, to a new resting-place provided for them, beside the grave of Delille, in the burial-place of Père-la-Chaise.

That the new should replace the old, is so familiarly the law of things, and in such continued course of execution, that it is only when two remote systems are brought strikingly into collision, that we pause to mark the genius of the Present put his iron heel upon the spirit of the Past. We see it stated, in the papers, that that venerable and interesting monument of a vanished age and order, Berwick Castle, is about to be levelled with the ground, to make room for one of the marking features of our immediate times, a terminus to the railway forming between that town and Edinburgh.

We are sorry to find in the daily papers an announcement of the death, at Haslar Hospital, of Captain Hall, well known to the public in his extra-professional character of an author.—From Rome, we learn that the celebrated historical painter, Camuccini, director of the Fine Arts in that city, died there, on the 1st inst., at a very advanced age. Camuccini was, also, director of the Neapolitan Academy at Rome. His works have been very numerous; and he is understood to have left a rich gallery behind him, including a large collection of works of the Old Masters.—We may announce, too, the death, in Italy, of a young Russian poet, greatly esteemed by his countrymen, Eugène Baratinsky.

All who love Shakspeare will be glad to hear that the poetic part of the inscription on the blue ledger stone that covers the grave of the poet's eldest daughter, Susannah Hall, in the church of Stratford-upon-Avon, has been restored within the last week, at the instigation and the expense of the Rev. William Harness. In the year 1707, an intruder, of the name of Watts, was thrust into the grave of "good Mistress Hall," and the better half of her epitaph erased, to record the interment of this unwelcome interloper. The feet of the poet's two century of admirers had pretty well worn down the upper part of the epitaph on Mrs. Hall, and a century of admiration had obliterated many of the letters on Mr. Watts's clandestine commemoration. The hammer and chisel of Mr. Harness's mason has deposed the intruder, and restored Mrs. Hall to her twelve lines of commemorative verse, as preserved by Dugdale:—

Witty above her sexe, but that's not all;  
Wise to salvation was good Mistress Hall.  
Something of Shakspeare was in that, but this  
Wholly of him with whom she's now in blisse.  
Then, passenger, hast ne're a teare,  
To weep with her that wept for all?  
That wept, yet set her selfe to cheere  
Them up with comforts cordiall.  
Her love shall live, her mercy spread  
When thou hast ne're a teare to shed.

The present vicar of Stratford was, it is said, unwilling at first to sanction any alteration, though he felt the propriety of this piece of retributive justice. The vicar remembered, as every one remembers, the obloquy which was heaped upon his predecessor, Mr. Davenport, for allowing Malone to daub the poet's bust with house paint, to the annihilation of the original colours. Backed by the solicitations of Mr. Peter Cunningham, who was at Stratford at the time, Mr. Harness prevailed with the worthy incumbent, and we thank Mr. Harness for this true labour of love.

On Wednesday week last, the Earl of Rosse's levitation telescope was directed, for the first time, to the sidereal heavens. "The metal, only just polished, was," according to the Earl's own statement, "of a pretty good figure," and "with a power of 500, the nebula known as No. 2 of Messier's catalogue was even more magnificent than the nebula No. 13, of Messier, when seen with his Lordship's telescope of 3 feet diameter, and 27 feet focus. Cloudy weather prevented him from turning the levitation on any other nebulous object. The diameter of the large metal is 6 feet, and its focus 64 feet, yet the immense mass is manageable by one man. Little more," says Sir James South, "will be done to it or with it for some weeks, inasmuch as the noble Earl is on the eve of quitting Ireland for England, to resign at York his post as President of the British Association. This done, he returns to Ireland; and I look forward with intense anxiety to witness its first severe trial when all its various appointments shall be completed, in the confidence that those who may then be present will see with it what man has never seen before."

We are no advocates, as is well known, for Prize Essays; but in evidence of the increasing political importance which is felt by all parties to belong to literary influence, we draw attention to the fact, that "the Committee of the Loyal National Repeal Association propose to award the following sums as prizes for the best essays written in support of a Repeal of the Act of Union:—For the best essay, 100*l.*; second best, 75*l.*; third best, 50*l.* This species of agitation is, at least, a quiet one; and if we may judge from the success of late prize essays, is not likely to lead to a state prosecution. From Irish genius, however, we may receive something more eccentric and less dull.

The proposed sale of Voltaire's château of Ferney seems to have given a fresh stimulus to the curiosity of tourists,—as if under the apprehension that a new proprietor may obliterate the traces of the philosopher, or shut them up from the public. Visitors of all nations, it is said, throng the gates within which the *écritures* of the literary autocrat yet holds levees, by the benevolence of the possessor.—We learn, too, from Switzerland, that, while M. Bravais and his companions were making their attempts upon Mont Blanc, another giant Alp, the Wetterhorn, 11,445 feet in height, has been ascended, for the first time, by MM. Desor, Dolfus, and Strengel.

In Paris, the Academy of Fine Arts has elected M. Forster to fill the chair vacated in its Section of Engraving by the death of M. Tardieu—after a severe contest with six rival candidates.

A work of interest has just been published by the Comte de Clarac, Member of the Institute, and Conservator of the Museum of Antiquities at the Louvre,—a 'Catalogue of the Artists of Antiquity,' prepared from all available sources, and corrected by the most recent archaeological discoveries, and forming a portion of a grand Manual of the History of Art, on which the Count has been engaged for the last twelve years, and which is nearly ready for publication.—We may mention, also, that the two concluding volumes of the 'Voyage de Jacquemont' are in the press, and will be published in the course of the present month.

The legal journals of the French capital furnish some curious particulars of the sort of association entered into for the publication of M. Thiers' *Histoire du Consulat et de l'Empire*. A partnership fund, amounting to 525,000 francs (21,000*l.* sterling) was, it seems, provided for the payment of the copyright and expenses; and the society provisionally formed, some years ago, was to receive a regular working organization, when the author should have completed his manuscript. The society now, by public act, declares, that "M. Thiers' work being in a very advanced state, the members consider it for their interest at once to begin the publication." The author has, it is said, already received 320,000 francs, on account of his work—which was to be paid at the rate of 40,000 francs, for each of the first nine volumes, the tenth and concluding volume entitling him to 140,000 francs. M. Thiers receives, then, for his copyright 500,000 francs—no less a sum, in English money, than 20,000*l.*

Many of our readers will, we think, be as much surprised as we were, to learn that, in the nineteenth century, there exists, in a department of twice-revolutionized France, an anniversary festival, of a week's duration, in celebration of the dreadful massacre of Saint Bartholomew! The little town of Belpach, in the department of the Aude, has the honour of this commemoration; in which the brand of universal history is overlooked or defied, and the orgies are worthy of their detestable object. The French journalists, whom it more immediately concerns, call indignantly on the civil authority for its interference, to abate the disgraceful nuisance.

The *Times* of Friday contains a letter which is of some interest, as raising a question regarding literary property; no doubt the circumstances can be easily explained; meantime, we think it right to publish it.

You will oblige me by inserting in your paper the following notice:—A life of Oliver Cromwell, by Robert Southey, LL.D., &c., has lately been published by Mr. Murray. Neither of Mr. Southey's executors, nor any of his family, are aware that he ever wrote a life of Oliver Cromwell, but they are aware that many years ago he contributed an article to the *Quarterly Review* on that subject. How far Mr. Murray has a right to reprint in a separate form (with the author's name prefixed) an article written under the implied understanding that it should be anonymous, is a question to be decided by legal opinions. It is, however, due to my father's reputation that an article composed expressly for a review should not be mistaken for a professed biography of Oliver Cromwell by Robert Southey. I have not read the work in question, but if it be not a reprint of an old article from the *Quarterly Review*, it is not written by my father. I remain, Sir, your obedient servant, CHARLES C. SOUTHEY. Cokerham, Sept. 18.

His Majesty the King of Prussia has testified his acknowledgment of the satisfactory manner in which Dr. L. Schmitz has edited the Lectures of Niebuhr on Roman History, by presenting him through his ambassador, the Chevalier Bunsen, with the *great gold medal*, usually given as a testimonial of literary and scientific distinction.

GREAT ATTRACTION.—DIORAMA. REGENT'S PARK. THE TWO PICTURES now exhibiting represent the Interior of the Abbey Church of St. Ouen, at Rouen; and an Exterior View of the Cathedral of Notre Dame at Paris. Both Pictures are painted by M. Benouss, and exhibit various novel effects of light and shade.—Open from Ten till Five.

LAST WEEK.—THE NAPOLEON MUSEUM.—The Manager begs respectfully to inform the Nobility, Gentry, and the Public, that the very extensive and magnificent Napoleon Museum will CLOSE on SATURDAY NEXT, the 25th inst. The Admission is One Shilling.—Egyptian Hall, Piccadilly, Sep. 21, 1844.

ROYAL POLYTECHNIC INSTITUTION.—First Exhibition of the PROTEOSCOPE, an Optical Instrument, united in its application to Nature and Art. Collina's "Ode on the Passions," accompanied by Vocal and Instrumental Music, will be illustrated by the PROTEOSCOPE, on Monday the 23rd of September, at a quarter to 5 o'clock, and in the Evening at a quarter to 10 o'clock, and so continue Daily. LONGBOTTOM'S PHYSIOSCOPE AND OPAQUE MICROSCOPE. THE HYDRO-ELECTRIC MACHINE, DIVING BELL and DIVER, with Experiments. DISSOLVING VIEWS, &c. &c. Among the Works of Art are various interesting Novelties recently deposited. THE POPULAR LECTURES, delivered daily by Dr. RYAN and Prof. BACHHOFFNER, abound in interesting Experiments. The Subject of each Lecture, and the time at which it is delivered, is suspended in the Hall of Manufactures. Dr. RYAN also Lectures on the Evenings of Monday, Wednesday, and Friday, and Prof. BACHHOFFNER on the alternate Evenings. Dr. RYAN's present subject is POISONS and their ANTIDOTES. The Music to "The Passions" is Composed and Conducted by T. Wallis, Mus. Doc.—Open from 11 to Half-past 5, and from 7 to Half-past 10. Admission, 1*s.* Schools Half-Price.

## FINE ARTS.

Third Report of the Commissioners on the Fine Arts Presented to both Houses of Parliament by command of her Majesty.

[Mr. Eastlake's paper, concluded from p. 83.]

"The restrictions imposed on the selection and treatment of subjects by the nature of the art itself, are much more rigid in the case of sculpture, which, strictly speaking, has but one style. The principle, that in proportion as the means of representation become circumscribed the imitation of inanimate objects becomes less satisfactory—is here especially applicable. The surface of life, either alone, or with drapery that indicates the form or adorns it, was with the Greek sculptors the chief object of imitation.

"As in considering the claims of painting it is desirable to keep the highest style in view, though that style may be seldom attainable or seldom applicable, so in sculpture, a description of the practice of the ancients in their best works may not be out of place here, although it is too certain that modern habits and associations may often render it impossible to conform to the example.

"It will be needless to dwell on the more obvious requisites of sculpture; the necessity of beauty in an art which can conceal nothing; the necessity of balancing its mere weight, and the degree of symmetry in composition that results from it; or the general laws, applicable to all the arts of design, of proportion, breadth, gradation of quantities and contrast. It is proposed here chiefly to consider its *specific style*,\* as more directly affecting the question of the selection of subjects fitted for it. For this purpose it will be necessary to ascend to its simplest elements.

"The art of sculpture imitates with more or less completeness the real bulk of objects, the substance and form, but it does not imitate their colour. This limitation is the effect of good taste; it is by no means from actual impossibility, but because the end of genuine illusion would be defeated by the attempt. A statue coloured to the life might deceive the spectator for a moment, but he would presently discover that life and motion were wanting; and the imitation would be consequently pronounced to be incomplete. Whatever is attempted by the arts, the perfection of style requires that the imitation, however really imperfect with reference to nature, or even with reference to other modes of representation, should suggest no want. The imagination then consents to the illusion, though the senses are far from being deceived.

"As it is well known that the ancients occasionally added colour to their statues it will be necessary to consider this difficulty at once. It may be observed that the colours employed were probably never intended to increase the resemblance of the object to

\* The general style of the formative arts is the result of a principle of selection which necessarily limits imitation. Such general style consists, therefore, in qualities which distinguish those arts from nature. The specific style of any one of the arts consists in the effective use of those particular means of imitation which distinguish it from the other arts. Style is complete when the spectator is not reminded of any want which another art or which nature could supply.

nature, but that they served only to ensure distinctness, or were merely for ornament. The gilding of the hair, for instance, however objectionable, would not be condemned on the ground of its being too close an imitation of real hair. So also the colour which was appropriated to the statues of Mercury, Bacchus, and Pan would never be mistaken for flesh. Sometimes the accessories only were coloured. An epigram ascribed to Virgil alludes to a statue of Amor with party-coloured wings and a painted quiver. But the mixed materials of some of the statues even of Phidias, the gems inserted for eyes, and the silver nails of other figures,\* all indicate a practice which the taste of modern artists condemns, and which was, perhaps, condemned by the ancient sculptors also. In many cases religious devotion may have interfered to decorate a statue, as paintings of the Madonna are sometimes adorned with real necklaces and crowns. In the instance of the chryselephantine statue of Minerva by Phidias, the Athenians insisted that the materials should be of the richest kind.

"Notwithstanding these facts, and the difficulty of altogether excusing the artists, it is quite certain that it was impossible to carry further than they did those judicious conventions in sculpture which supply the absence of colours. It may therefore be presumed that such supposed absence of colour was, with the ancients, an essential condition of the art; and it will appear that this condition materially affected its executive style.

"It would indeed soon be apparent that the differences which colours in nature present, for example, in the distinction of the face from the hair, and of the drapery from the flesh, require to be met in sculpture by some adequate or equivalent differences; hence, the contrasts adopted were either greatly conventional or dictated such a choice of nature as was best calculated to supply the absent quality.

"It will first be necessary to inquire what degree of resemblance was proposed in the imitation of the living form? In the fine examples of sculpture the surface of the skin, though free from minute accidents, is imitated closely. The polish is however uniform; first, because any varieties in this respect could not be distinguished at a due distance; and secondly, because a rough surface on marble in the open air is sure to hasten the corroding effect of time by affording minute receptacles for dust or rain, while in interiors the rough portions would be soonest soiled.†

"In polishing the marble the ancient sculptors seem to have been careful not to obliterate or soften too much the sharp ridges of the features, such as the edges of the eyelids, lips, &c. These sharpnesses were preserved, and sometimes exaggerated, in order to command a pronounced light and shade on the features at a considerable distance. Such contrivances, it is almost needless to say, were in a great measure dispensed with in statues intended for near inspection. Lastly, the marble received a varnish, (rather to protect the surface than to give it gloss,) the ingredients of which may be gathered from a passage in Vitruvius.‡

"These modes of finishing the surface are detailed because it is of importance to remark that this was the extent of the imitation. The varnish, doubtless, would give mellowness to the colour of the marble; but it will be fair to assume that a statue thus finished was nearly white.

"The flesh is always the master object of imitation in the antique statues; the other substances, drapery, armour, hair, or whatever they may be, are treated as accessories, to give value and truth to the naked. It follows that the differences of colour which, as before observed, are met by some equivalent differences in the colourless marble, are solely expressed in the accessories,—the principal object imitated being nearest to reality, and never, as it were, abandoning its supremacy in this respect. But,

\* See Pausanias, who, in his description of Greek statues, gives a variety of such examples.

† The Laocoon is often quoted, on the authority of Winkelmann, as an instance of an antique work finished with a file; but a careful inspection shows that the marks of the instrument are subsequent to the polish. It is probable that such marks are no older than the period when the group was discovered, when this mode may have been adopted to clean it. The Farnese Hercules was unfortunately so treated before it migrated from Rome to Naples.

‡ L. 7, c. 9.

it will have been seen that when all was done the marble flesh was in itself a convention, owing to the absence of colour; it was therefore the business of taste to take care that the spectator should never be reminded of this want.

"Drapery, which in nature may be supposed to be different in colour and is certainly different in texture, was accordingly made to differ from the appearance of the flesh, especially when they were in immediate juxtaposition. Thus, although in marble the colour of the drapery is the same as that of the flesh, it is generally so treated that the eye is enabled, instantly and at a considerable distance, to distinguish the two, and nature is thus successfully imitated. The requisite contrast is generally effected by means of folds varying in direction and quantity according to the portions of the figure with which they are in contact. The difference which the colours of nature exhibit is thus represented by another kind of difference, but which is still in nature.

"Simple and allowable as this principle of imitation seems to be, it was rejected by the Italian sculptors of the seventeenth century, as their practice evidently shows. In their works the flesh is often confounded with flat drapery (which when projecting from the figure has sometimes the effect of masses of rock,) from a mistaken endeavour to give the breadth which is desirable in painting. It is to be remarked, that the broad masses of drapery which occur in the antique are always so contrived as to leave no doubt on the mind of the spectator respecting the substance.

"Again, in nature it is possible for hair to be so smooth as to offer scarcely any difference in surface from the flesh. Indiscriminate imitation has also had its advocates in this particular, and many Italian statues of the period referred to want colour to make the hair distinct from the face. The hair in the antique, whether crisp in its undulations, like that of the Venus of Milo; or soft like that of the Medicean Venus; bristled in unequal masses, like that of the Dying Gladiator; or elaborately true, like that of the Lucius Verus; or whether even, as in the early Greek works, it is represented by undulating scratches, or by a series of regular curls;\* it is always more or less rough and channelled so as to present a surface, sometimes from its deep shades almost approaching a mass of dark, opposed to the face. All this is, after all, only a judicious choice, and a skilful translation of nature.

In these, and similar modes of distinction, as the accessories are treated in a relative and comparative manner, they cannot possibly be so near to nature as the flesh. This relative effect is generally compatible with the admission of some or more of the proper qualities of the accessories; but it sometimes happens that, in them, the relative effect alone is studied. Thus, a detached portion of the hair of the Laocoon, or of the Dying Gladiator, would hardly be recognized for what it represents; the same might be said of detached portions of some draperies. This large principle of imitation is not to be recognized in less perfect examples of the art. The sculpture of the time of Hadrian, even when of colossal size, and requiring to be seen at some distance, is indiscriminately finished throughout. The master object of imitation is consequently less effective.

"The possibility of imitating drapery literally, accounts for some of the practices of the ancient sculptors which, judicious as they were, have been sometimes objected to. Difficult as it may be supposed to be to imitate a flexible substance in stone, the surface which drapery presents in a quiescent state may be copied in marble so as to produce illusion. For, the surface being completely rendered, we have only to suppose the original drapery to be white in colour, and the imitation in white marble is at once on a level with all absolute facsimiles. The consequence would be, that in a white marble statue with drapery thus literally copied from nature, we should immediately discover that the flesh was *not* of the natural colour,—a discovery which we should never be permitted to make. The flesh, from wanting colour, sets out with a departure from nature, and taste requires that no other substance should surpass

\* In coins, resembling dots or globules. The expression of Burke, 'The artificial infinite is composed of multitude and uniformity,' was the sole principle with the early artists. In the outlines on the vases, and strewed on the ground is expressed by a line of regular dots.

it in resemblance to its prototype: as before observed, this generally follows when the accessories are treated in a merely relative manner. We should therefore pause before we condemn the occasional squareness, straightness, and parallelism of the folds in some antique specimens, since this not only serves to distinguish the drapery from the undulating outline and roundness of the limbs, but gives it that degree of conventional treatment, which prevents it from surpassing the flesh in mere truth of imitation. Thus the art is true to its own conditions, and this, at whatever cost attained, is necessary to constitute style.

"The very different practice of the sculptors of the 17th and 18th centuries, Algardi, Bernini, Puget, Le Gros, and others, justly celebrated as they are on many accounts, can hardly be supposed to have existed without a decided disapproval of the system of the ancients. A French sculptor, about the middle of the last century, pronounced the draperies of the antique to be 'without taste, without intelligence, and without truth.' This criticism of Falconet, often repeated in his *Essays*, is quite consistent with his defence of absolute imitation, which, as has been seen, is most possible, or rather only possible, in subordinate objects.

"The restrictions which the above considerations impose on the absolute imitation of drapery cannot, however, extend to the treatment of the hair; not only because an exact imitation of the substance is here next to impossible, but also because it is even more unlike its original in colour than the face is; and hence, provided it preserve its relative effect, it may safely do its utmost in imitation without any danger of being truer than the marble flesh. Its varieties of execution would only depend on situation, dimensions, the nature of the material, and the character of the subject.

"With reference to dimensions and distance it is to be observed that there might be cases where, from the smallness of figures as compared with the distance at which they could be seen, (suppose the pediment of a temple,) the conventions referred to would be inadequate to produce the apparent distinction of substances without such exaggeration as would be altogether inconsistent with the imitation of nature. Under such circumstances the contrivances in question do not keep pace with the distance, and it is probable that these were the cases where the aid of colour was resorted to.

"It must be evident that, without colour, the expedients, however violent, which are intended to correct the indistinctness of distance, must, sooner or later, cease to produce any effect; and the point at which the Greek sculptors stopped seems to have been defined by the law of never suffering such conventions to interfere with the apparent imitation of nature while the work was seen at the distance which its size required. The consequence is, that works which for two thousand years were placed at such a height that their finer merits could not be appreciated, have been found worthy to be enshrined as gems in modern museums,—have been found to combine a perfect intelligence of the specific style of sculpture with an unsurpassed truth of imitation.

"The purpose of the present remarks requires, however, that this specific style should be kept chiefly in view.

"The colour of white marble, which, it appears, may sometimes increase the illusion of drapery, is not the only quality by means of which some substances may resemble nature more literally than the marble flesh can. The qualities of smoothness, of hardness, of polish, of sharpness, of rigidity, may be perfectly rendered by marble. It is difficult to conceive a greater accumulation of difficulties for a sculptor aiming at the specific style of his art to contend with, than the representation of a personage in the modern military dress. The smoothness and whiteness of leather belts, and other portions of the dress, may be imitated to illusion in white and smooth marble. The polish, the hardness and sharpness of metal, and the rigidity even of softer materials, are all qualities easily to be had of stone; yet the white marble flesh is required to be nearest to nature, though surrounded by rival substances that, in many cases, may become absolute fac-similes of their originals. The consequence of the direct and unrestrained imitation of the details in question is, that the flesh, however finished, looks

petrified and colourless, for objects of very inferior importance, even to the buttons, are much nearer to nature. The objection of these details, from their unpleasant or unmeaning forms, is here left out of the account.

"The material of bronze is commonly preferred for such subjects, partly, perhaps, because it may be supposed to differ more equally and consistently from the colours of nature; but even this may be questionable, for many surfaces, and even hues, will surpass the resemblance of the flesh to nature. It is also to be observed, that certain thin materials which cannot be expressed in marble, are capable of being copied to illusion in bronze, and, as usual, at the expense of the master object of imitation.

"From its possessing less command of light and shade than marble, bronze is generally contrived to present an intelligible and characteristic form by its mere outline. The strength of the material, which enables the sculptor to do away with the supports that are necessary in marble, facilitates this object. A complicated or contorted attitude would thus be considered unfit for a bronze figure intended chiefly to be seen at some distance, since the mere outline, which would alone be visible, would be unintelligible. But, on the other hand, a statue of this material intended for an interior, where it could be nearly and minutely inspected, can require no such restrictions. Thus the bronze (in the capital at Rome) of the boy pulling the thorn out of his foot, though in a contorted attitude, was evidently intended, from its size and composition, to ornament an interior.

"A colossal statue, of whatever material, when intended to be seen chiefly at a distance, is treated on the larger principle, and will not generally be found to have its attitude accommodated for a near view also. But when a figure of colossal dimensions can only be seen near, common sense seems to demand that the head should be inclined downwards, otherwise the face must necessarily be foreshortened, and imperfectly seen. Much has been said of the imitation, intended by Phidias, of the *Homeric nod* in his statue of Jupiter at Olympia; but when we consider the colossal size of the figure, and the limited distance at which it could be seen in the interior of the temple, we at once see a sufficient reason why the head should look down.

"It has been seen that the differences of colour which nature presents, and by which we are chiefly enabled to distinguish objects, are met in sculpture by more or less conventional means; but the comparison of these differences can extend only to the component surfaces of one and the same figure. A figure entirely draped beside one that is not so, like the group called *Papirius* and his mother (or *Orestes* and his sister), seems to extend the scale, but in truth, except where the different substances are in contact, the opposition, as a representative of colour, is scarcely apparent. In general, therefore, it may be affirmed that it is beyond the powers of sculpture to distinguish one entire figure from another by any convention which can represent a contrast of colour. The difference of complexion between a *Hercules* and an *Omphale*, for instance, is not attempted; hence the limitations of the art in grouping; for notwithstanding the similarity of colour, it is necessary that the eye should distinguish every figure without effort.

"Even in single figures, the distinction between the drapery and the flesh is chiefly expressed where they meet, and are immediately opposed to each other; in other parts remote from the flesh the drapery often exhibits very nearly the same surface as the naked. So where the drapery clings to the form (a contrivance particularly objected to by Falconet), it is the limb, rather than the drapery, which is apparent. There are, however, examples in the antique where the entire surface of the drapery is plaited or channelled, so as to present a general difference in its whole mass to the surface of the skin. Some figures of Amazons are thus treated: and in most female statues the drapery, being thin in texture, offers a constantly roughened surface, and insures a general opposition to the naked. Examples of this treatment occur among the *Elgin marbles*.

"But the powers of the art in these conventional contrasts may be said to be exhausted in one figure. The means of distinction that remain when colour is abstracted, are difference of form, and difference of

place or position (sufficient separation). As regards difference of form, the sculptors of the Parthenon—in addition to the varieties of sex and age, draped and undraped figures—found a resource in the introduction of the horse, the most perfect of quadrupeds; the forms of which, particularly in the pediments, contrasted agreeably with those of the human figures, and prevented the monotony sometimes observable in the architectural sculpture of other schools. The mere separation of the figures and groups is unavoidable in sculpture applied to the *tympaña* of porticoes or in alto-relievo; but while the figures remained white, the ancients thought it necessary to insure the distinctness of the outlines by colouring (generally blue) the white marble background on which they were relieved.\*

"If such precautions were deemed advisable in sculpture consisting of almost isolated figures, in order to insure distinctness, it is easy to comprehend why the ancients avoided extensive groups in the round.† The same qualities must be constantly recurring, and the want of that variety which nature presents would not only be fatiguing to the eye and attention, but the identity of hue would remind the spectator of the material; a proof that the art would have attempted too much.

"The most unobjectionable mode in which the ancient sculptors treated a group is, perhaps, exemplified by the *Laocoon*. The figures are, in a great measure, distinct, but yet sufficiently united to form a whole. In the group of the *Boxers*, which belongs to the class called *symplegmata* by Pliny, the circumstance of the figures being only two in number, (which appears to have been a condition of every group of the kind),‡ does away, in some measure, with the objection; even here it may be questioned whether the absolute similarity of colour does not remind us that they are of marble,—a proof that the art has gone to its limits. The group of *Diree* tied to the horns of the *Bull* by *Zethus* and *Amphion* (called the *Toro Farnese*) may be objectionable on the same grounds, though the figures are treated as much as possible as separate wholes, so as to give the utmost distinctness; but the necessity of this very precaution may be considered an evil, except in the application of sculpture to architecture.

"These observations are purposely confined to the specific style of sculpture. It is to be remembered that great excellencies may exist where this style is not rigidly attended to; and objections to such examples on the above grounds are not to be understood to extend to high imitative or inventive merits which mark the artist of genius. With this explanation it may be remarked that the group of the *Rape of the Sabinas*, by *Giovanni di Bologna*, is not according to that discretion of the Greek artists which is observable in the *Laocoon*. In the *Rape of the Sabinas*, a very near inspection is necessary even to trace and distinguish the figures. The result is wonder at the power of the artist. In the antique group the subject strikes us forcibly; but the artist does not appear. The group of the *Laocoon* was not calculated to be seen on every side. Compositions which admit of this are rare in the antique, and belong to the decline of art; for sculpture had passed the period of its perfection before its connexion with architecture had ceased. The sculptors of the *Bernini* school considered it desirable that a group should have eight points of view. The consequence would be, that no one of the eight could predominate, or be forcible in its impression.

"Thus the Greek sculptors seem to have made every consideration bend to the specific style of the art; and however narrow the limits, to those limits they confined themselves. If it be asked, what evil results from a departure from such conditions? the answer still is, the discovery of a want which another art or which nature can supply.

"It may be urged, that as the force of the impression on the mind is the great object, every circumstance which can tend to excite interest may be unhesitatingly employed, and that a dereliction of style for such an end involves no bad results which can be worth consideration.

\* See R. Wiegmann, 'Die Malerei der Alten.' Hanover, 1836, p. 111.

† The term *Symplegma* has been employed by modern writers as meaning a group of any kind; but it is certain that it was originally applied only to close compositions, such as the *Boxers*, *Hercules* and *Anteus*, &c.

"It is readily admitted that the well-being of society would not be endangered by aberrations of taste in the formative arts; nor would such evil consequences, perhaps, attend the corruption of style in poetry, in oratory, or in any other of the Fine Arts. It is only here contended that there are standards of style in all these; that the productions which have most satisfied mankind when freed from temporary associations have most conformed to those standards; and that attempts to increase the effect of any one of the arts by the addition of qualities in which it can be easily surpassed by its rivals, have never been, in the end, approved.

"The ultimate opinion on such questions is in involuntary harmony with our impressions respecting the works of nature. In the vast chain of created things the ambiguous links are the least satisfactory to us, because they are imperfect approaches to more characteristic examples, and remind us of a completeness which is not their own. There would be as little doubt in art on such questions, if its various styles, were sustained by artists equal to each other in ability. In inquiries like the present this condition is always supposed. It is not the ill-advised licence only which is to be allowed to be recommended by genius; equal powers are to be granted to vindicate the perfection of style.

"The principles of that general style which is common to all the Fine Arts confirm the above view. According to those principles Art, as such, can never be literally confounded with nature. The very existence of imitation (however successful its result may be) depends on the condition that its means should be different from those of nature.\* But sculpture at the outset gives substance for substance. A common quality being thus unavoidable, Art is immediately on the watch to maintain its independence by laying a stress on all the differences in its power that are consistent with imitation. Accordingly, the form of the substance assumes peculiar beauty; it is thus removed at least from ordinary nature. The colour (in the imitation of the human figure) is altogether different from nature. Other qualities in the substance being given, the opposite qualities in nature are, in like manner, selected for imitation. The lifelessness, hardness, and rigidity of the material point out the elastic surface of life and flexible substances, as the fittest objects for the artists' skill. Imitation is complete when we forget that the marble is white, lifeless, and inflexible. But if we are compelled to remember this by the introduction of qualities common to nature and to the marble (mere substance being already common), the first principle of Art, as such, is violated. The selection of qualities differing from the nature of the material in which they are imitated has, of course, its limits. Flying drapery, foliage, water, clouds, smoke, are opposed, but may be too much opposed, to the artificial substance to render imitation possible. The spectator is in this case again reminded of the material.

"The foregoing remarks on sculpture are chiefly intended to point out the difficulties that must exist in uniting the highest efforts of that art with the subjects which may possibly be required for the decoration of the new building. In addition to the objections to the ordinary costume as materially affecting the specific conditions of the art, it may be remarked that, in most cases, the literal imitation of the dress of modern ages presents no difficulties which the merest beginner in modelling could not easily overcome. Hence it will be apparent that, notwithstanding the generous disposition of the Government, no real promotion of sculpture can be looked for, if its style is in danger of being debased and its difficulties (even against the inclination of the artists) evaded.

"The introduction of allegorical figures is a resource; but the great question respecting the treatment of iconic commemorative statues still remains unsolved. Perhaps it may yet be possible to reconcile the modern taste to a partial display of the naked form, or to combine a generalized dress with sufficient resemblance.

\* It was this principle which led the consistent Greeks to disguise the features, voice, and stature of actors. The change which artificial light produces, and the contrivances which it warrants, are happily sufficient, without such conventions, to constitute imitation; and the illusion sometimes produced is not that of the senses, but the legitimate effect of imagination.

"After all, the imitation of the ancients has been chiefly objected to, and justly so, when Greek or Roman dresses have been literally borrowed; or in other words, when the worst of the antique statues have been copied. A naked figure, with drapery only as an accessory, is preferable to such imitations, and is manifestly best suited to the style of sculpture. It cannot be admitted that statues so treated would be more incongruous with Gothic architecture than costumes of the present day. Moreover, although architecture may be modified by climate, the style of sculpture can hardly be said to be dependent on such conditions.

"A statue which is to confer immortality should not be encumbered with ignoble trifles. The curiosity of the antiquary can be satisfied from other sources, without employing so dignified an art as sculpture to chronicle such details. The statue is a monument to the greatness of the human being, not to the peculiarities of his dress; and, provided the head be an ennobled portrait, the rest of the figure may be attired, if attired at all, for all ages.

"It may be objected that the force of the example is weakened when the usual dress and appearance are not represented. This can only affect contemporary spectators; for although they may look with interest on such a resemblance, because the person of the individual is fresh in their recollection, after-ages will have no such associations, but will rather regret to see the hero or statesman of whom they have read, in an undignified costume. The image should rather keep pace with the veneration of posterity; and if the very name of the individual should at last be forgotten, the work of art, as in the instance of many a Greek statue, might still survive to reflect honour on the country which produced it.

"The common mistake that the habits of the ancients and the scantiness of their dress warranted the practice of their artists, has been already pointed out in reference to the costumes of the Greeks and Romans. It is quite certain that the ancient sculptors were guided solely by the demands of the art and of its highest idea; and it is no less certain that the character of that art is still the same. It was before observed that costumes were represented more faithfully during the decline of Art. It was the same in its earlier ages. In Egypt the dresses were indiscriminately copied; and in the same proportion imitation was imperfect, and taste undeveloped. The example is not without its use in other respects, for when the extreme warmth of the climate is considered, the multifarious Egyptian costumes are sufficient to prove that the polished inhabitants of Greece and Italy were at least equally clad. The naked colossal statue of Pompey would have been as strange to the Romans, had they not been accustomed to similar works of Art, as Canova's naked colossal Napoleon was to the Parisians. In the Panathænic procession at Athens, as in all processions, the pomp of dress was a main part of the show. In the sculptured representation of this scene, the elder functionaries have one loose garment becomingly thrown over the naked figure; and the Athenian cavaliers wear a still lighter mantle, which, sometimes flowing from the shoulders in the breeze, shows their form entirely undraped. The women, however, from motives which the Athenians never lost sight of, are fully but gracefully clad. With this exception, the *peplon* of Minerva was not more shorn of its embroidery, in the marble, than the greater part of the figures were of their real costumes. It is necessary to compare, in imagination, the judicious liberties of the sculptor, producing as they did the finest work of its kind in existence, with the ship bearing the *peplon*, the veiled women, the dresses of ceremony worn by official personages, and the armed cavalry accoutred for a field-day. It is necessary to compare the reality with the work of Art, in order to be convinced that the difficulties of reconciling the style of sculpture with costume, are not peculiar to modern times. We may be convinced at the same time that the Greeks, having once defined the essential nature of the Art (in which was comprehended the condition of an especial regard to decency), pursued it without any other compromise whatever." Their

"\* \* \* The ancient sculptors," observes Visconti, "employed drapery for three reasons, and with three different views—from a motive of decency, as a simple ornament, and as a symbol or characteristic indication.

"\* They employed drapery from motives of decency in

definition was true. Genius laboured in the best direction, and perfection was the result.

"The lapse of ages can make no alteration in such principles. It is still unreasonable to look for all the details of history in the Arts which are the sisters of poetry; it is still unquestionable that each must seek its proper excellence, in order to assert its rank in the scale of human attainments; and that in proportion as the sphere is circumscribed, the characteristic aim which constitutes style requires to be guarded with especial jealousy. In considering the question whether Art should be sacrificed to mere facts, or these to Art, it should be remembered that historical details can be preserved by other records than by representation, and by other modes of representation than by the highest; but that the essential objects of the Fine Arts can be attained by no other means except their own.

"C. L. EASTLAKE."

#### MISCELLANEA

*Paris Academy of Sciences.*—Sept. 9.—M. Arago made some remarks on the comet discovered at Rome on the 22nd ult., and observed at the Paris Observatory in the nights of the 2nd, 3rd, 4th, 7th, and 8th, of the present month. It was seen at Hamburg on the 6th, and by observations taken at the Cambridge Observatory, on the night of the 15th its place was as follows:—at 13<sup>h</sup> 26<sup>m</sup> 6<sup>s</sup>, Greenwich mean solar time; right ascension, 0<sup>h</sup> 44<sup>m</sup> 29<sup>s</sup>; declination south, 12° 53' 32".—M. Selligues, who lately reported to the Academy his discovery of a new and important motive power as a substitute for steam, and which consists in the admixture of atmospheric air with hydrogen gas, by which an explosion is produced, made another communication at this sitting, from which it appears that the detonating power ceases under pressure. This phenomenon has proved an obstacle to the experiments of M. Selligues before the Committee appointed by the Academy. Notwithstanding the difficulties which have interposed themselves, M. Arago has convinced himself of the importance of the discovery, and has reported to the Academy that with so small a quantity as 3 to 5 litres of hydrogen gas, mixed with atmospheric air, a weight of 1,000 kilogrammes was rapidly raised to the height of three feet.—M. Longet read an account of a series of experiments, made by himself and M. Mateucci, on the action of electricity on the nervous system.—A communication was received by M. Pappenheim, Professor of the University of Breslau, on the diseases of the fibrous system.—A paper was received from M. Guyon, head physician of the army in Africa, on the race of men called *Cagots*, who were described by him in a former paper as perpetuating in the Pyrenees the ancient Goths, who at different periods were driven to those mountains as places of refuge. The anatomical distinction of the *Cagots*, says M. Guyon, is the form of the ear, which is round, and without lobule. A great number of these persons are cretins; but this infirmity is owing to their residence in deep valleys, and to the miserable life that they lead there. As a race, the men are of high stature, and exceedingly well made.

*Mr. Nasmyth versus Captain Warner.*—We understand, from undoubted authority, that Mr. Nasmyth, engineer, of Manchester, has submitted to the consideration of the Lords Commissioners of the Admiralty, the plan of an iron steamer, bomb-proof, which will effectually destroy any ship or squadron. She is propelled by the Archimedes screw, and when going at the rate of six knots an hour, she will run stem on to a ship, and leave a hole in her many feet wide, below the surface. It is, in fact, the power of

the statues of women and goddesses. The sculpture of the ancients represents no individuals of the sex entirely unclothed, except when the artist has supposed the pretext of the bath, or in the case of the ocean deities; on which account Venus (Aphrodite) and the Nymphs are represented undraped. Other exceptions are extremely rare. It may even be affirmed that the ancient sculptors were more reserved in this respect than the moderns.

"The sculpture of the ancients, in addition to the end proposed by particular subjects, especially aimed at that department of moral culture which relates to outward manners and decorum. The artists seem to have considered that beauty would have been incomplete without grace and modesty; and their statues of gods and heroes, as Winklemann has shown, never appear in an attitude or occupation which is not calculated to inspire respect.

two ships coming in collision with each other at the rate of ten knots an hour, placed, by mechanical means, in the hands of not more than three men. We understand that this invention is now under their Lordships' consideration.—*Devonport Independent.*

11, Melina Place, St. John's Wood.  
*Meteorology.*—Having, after the labour and study of several months, succeeded in the construction of a meteorological instrument, designed for keeping an accurate register of the total force of wind, which passes over any station in a given time, such as twenty-four hours, as well as noting the direction, I thought a slight description of its object and nature might be interesting to your meteorological readers. The object sought in the valuable and ingenious anemometer of Mr. Osler, of Birmingham, as is well known, is a complete picture of the force and direction of the wind for each day; noting the time to a minute or two of every change in the force and direction of the aerial currents; and for this purpose it is the most perfect and elegant instrument ever placed in the hands of the meteorologist.

The instrument of mine however is intended to show the collective velocity of the wind, or rather the number of miles of air which passes the vane during the twenty-four hours, as well as the respective directions. By this means, simply by reading off the daily results, (without calculation) and laying them down on a map of the country, we are informed of the distance and extent to which a wind penetrates into the interior of a large country, thereby giving strictly predictive results; at the same time giving every facility to the investigation of the causes which stop the progress of a wind, or change its direction, in the interior of the country, as well as of finding numerically the effect of a given surface of air expanded by the rays of the sun. It is easy to see that to procure similar data from the daily sheets of Osler's anemometer would require a very laborious calculation. But it is needless to enlarge on the application and uses of such an instrument, as scientific men must perceive that the whole fabric of meteorology is involved in the direction and force of the winds and clouds, as in the resolution of one vast problem, from which we must be content to evolve the terms, one by one, by dint of accurate and extensive observation, before we can hope to arrive at the great laws which govern the movements of the atmosphere. Meteorology is at present like astronomy before the time of the immortal Newton, in one inexplicable labyrinth and confusion. We dare not take a single step in the way of predicting, before observation almost invariably contradicts us, and throws us back discouraged and mortified; and we cannot reasonably entertain any hopes of the future progress of the science without we take the same means, and pursue the same road, viz. by extensive observation of those terms of our problem most largely involved; and for this purpose we must be careful to use such instruments as are most suited to the task.

I have taken great care to render my contrivance free from errors of malconstruction and friction. How far I have succeeded remains to be proved by observation. I will now give a description of it, hoping that your readers will suggest such improvements as may occur to them. The vane is double, similar to that of Mr. Osler's. It is fixed to, and therefore turns with, the perpendicular rod, which pierces the ceiling, reaching within a few feet of the ground, resting on the end or top of a cylinder of wood, round the circumference of which are placed, level with the top, a series of thirty-two glass cylindrical tubes of equal bore, the interstices being filled up neatly with putty or cement. Each tube represents a point of the compass; and they are intended to hold a coloured fluid, and always remain sealed over at bottom, similar in fact to test tubes, only considerably larger; they are graduated so as to indicate the height of the fluid within them, which height depends directly on the miles of wind which has passed the vane in the twenty-four hours. Above the circle of tubes in the apparatus which deposits the liquid into them, there is a contrivance affixed to the pressure plate, by means of which the fluid is deposited at a variable rate, but always depending on the force on the pressure plate at the moment. Thus, if, for instance, a drop per minute answered to a wind of one mile an hour, two drops per minute would show a velocity of two miles an hour, fifty drops a minute, fifty miles an hour, and so on; and as the tubes collect the daily deposit, therefore, by simply reading off the daily elevation of the fluid, and noting the respective tube or tubes in which it is found, we have at once the number of miles of air which has passed the station, as well as the direction. To describe the apparatus by which the quantity of fluid is regulated, so as to flow in proportion to the wind's velocity, would require a diagram; but the general character is sufficiently obvious to give the meteorologist a good idea of it. Mr. Osler's clock is superseded by a clepsidra arrangement, and the spiral for the pressure plate is replaced by the natural spring of water, which is far superior to any artificial spring.

I remain, &c.

J. T. GODDARD.

Late Assistant in Lord Wrottesley's Observatory.  
*The Moa, or Gigantic Bird of New Zealand.*—[From a Correspondent.]—In relation to this extraordinary creature, of which several species have been determined by Professor Owen from the bones sent from New Zealand to Dr. Buckland, Professor Hitchcock (of Massachusetts) suggests, that the enormously large birds' nests discovered by Captains Cook and Flinders, on the coasts of New Holland, may have belonged to this gigantic biped. Capt. Cook's notice of these colossal nests, is as follows. "At two in the afternoon, there being no hope of clear weather, we set out from Lizard Island (on the N.E. coast of New Holland, and in about 15° S. lat.) to return to the ship, and in our way landed upon the low sandy island with trees upon

it, which we had remarked in our going out. Upon this island we saw an incredible number of birds, chiefly sea-fowl, which we killed; and the nest of some other bird, we knew not what, of a most enormous size. It was built with sticks upon the ground, and was no less than 26 feet in circumference, and 32 inches high." Capt. Flinders found two similar nests on the south coast of New Holland, in King George's Bay. "They were built on the ground, from which they rose above two feet, and were of vast circumference and great interior capacity: the branches of trees and other materials of which each nest was composed, being enough to fill a cart." We have no known bird but the *Moa* that would require so enormous a nest; and it therefore appears possible, that if these gigantic birds are extinct in New Zealand, still they may be at the present time inhabitants of the warmer climate of New Holland. At all events the facts above stated are too remarkable not to be worthy the attention of naturalists who may visit New Holland. In connexion with this statement, it may be well to mention that the gigantic birds' tracks on the new red sandstone of Connecticut, indicate that at a very remote period, species equally colossal existed; and we may add, that there has very recently been placed in the Gallery of Organic Remains in the British Museum, two large slabs with the imprints of numerous birds' tracks, obtained through the agency of Dr. Mantell, from Dr. Deane, of Massachusetts, by whom they were discovered in a quarry near Turner's Falls. These specimens are the finest examples of these extraordinary "footsteps on the sands of Time," hitherto observed.

*Richard the Second.*—We read in the *Débats*, "A curious and interesting discovery in historical antiquities has lately been made at Bordeaux. Mr. W. Burke, of London, had, a short time ago, occasion to visit on business the house of a Bordeaux merchant, No. 8, Rue des Bahutiers. Observing, among other curiosities, several coats of arms emblazoned on the walls or wainscoting, and believing the bearings to belong to an old English family, he made accurate drawings of them. Taking the copies with him to London, he consulted several persons well acquainted with ancient heraldry, and, after due research, it was ascertained beyond all doubt that they represented the arms of Richard II., and his family alliances; and as Richard II. was born and resided at Bordeaux, previous to his ascending the throne of England, Mr. Burke and his friends are convinced that the house in question was the residence of that monarch's family, and that it was the place of his birth. Therefore the existence of the house is carried back by them to the end of the thirteenth or the beginning of the fourteenth century, at which period the ancestors of Richard II. first resided in Aquitaine, then in the possession of the English, and some time before the reign of King Charles VI. of France."

*The Norwegian Runner.*—The readers of the *Athenæum* have already been introduced to the extraordinary traveller mentioned in the following account:—A wonder has lately arrived in India in the shape of a Norwegian runner, who is about to attempt the discovery of the source of the White Nile, on foot and unattended. He expects to be absent from this only about four months, and he is to go in a direct line, crossing deserts, and swimming rivers. He runs a degree in twelve hours, and can go three days without food or water, by merely taking a sip or two of syrup of raspberries, of which he carries a small bottle; and when he does procure food, a very moderate quantity will suffice; but when it is plentiful he eats enough for three days. This wonderful man carries with him only a map, a compass, and a Norwegian axe. He has already made some wonderful journeys, having gone from Constantinople to Calcutta and back in 59 days, for which the Sultan gave him 2,000 dollars; and from Paris to St. Petersburg in 13 days. He has certificates from the authorities at Calcutta and St. Petersburg verifying these very extraordinary facts. He is about 45 years of age, and slightly mad. He trusts for safety in perilous journeys to his speed.

To CORRESPONDENTS.—J. H.—A Scribbler.—W. J. C.—Eleanor D.—J. J.—received.  
If "A Member of the Society of Friends" will read the article referred to attentively, he will see that we merely put a case hypothetically.

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12	1 11 3	12	4 11 6	12	4 2 6
13	1 13 0	13	5 0 0	13	4 11 0
14	1 14 6	14	5 1 6	14	5 0 0
15	1 16 0	15	5 3 0	15	5 1 6
16	1 17 6	16	5 4 6	16	5 3 0
17	1 19 0	17	5 6 0	17	5 4 6
18	1 20 6	18	5 7 6	18	5 6 0
19	1 22 0	19	5 9 0	19	5 7 6
20	1 23 6	20	5 10 6	20	5 9 0
21	1 25 0	21	5 12 0	21	5 10 6
22	1 26 6	22	5 13 6	22	5 12 0
23	1 28 0	23	5 15 0	23	5 13 6
24	1 29 6	24	5 16 6	24	5 15 0
25	1 31 0	25	5 18 0	25	5 16 6
26	1 32 6	26	5 19 6	26	5 18 0
27	1 34 0	27	5 21 0	27	5 19 6
28	1 35 6	28	5 22 6	28	5 21 0
29	1 37 0	29	5 24 0	29	5 22 6
30	1 38 6	30	5 25 6	30	5 24 0
31	1 40 0	31	5 27 0	31	5 25 6
32	1 41 6	32	5 28 6	32	5 27 0
33	1 43 0	33	5 30 0	33	5 28 6
34	1 44 6	34	5 31 6	34	5 30 0
35	1 46 0	35	5 33 0	35	5 31 6
36	1 47 6	36	5 34 6	36	5 33 0
37	1 49 0	37	5 36 0	37	5 34 6
38	1 50 6	38	5 37 6	38	5 36 0
39	1 52 0	39	5 39 0	39	5 37 6
40	1 53 6	40	5 40 6	40	5 39 0
41	1 55 0	41	5 42 0	41	5 40 6
42	1 56 6	42	5 43 6	42	5 42 0
43	1 58 0	43	5 45 0	43	5 43 6
44	1 59 6	44	5 46 6	44	5 45 0
45	2 0 0	45	5 48 0	45	5 46 6
46	2 1 6	46	5 49 6	46	5 48 0
47	2 3 0	47	5 51 0	47	5 49 6
48	2 4 6	48	5 52 6	48	5 51 0
49	2 6 0	49	5 54 0	49	5 52 6
50	2 7 6	50	5 55 6	50	5 54 0
51	2 9 0	51	5 57 0	51	5 55 6
52	2 10 6	52	5 58 6	52	5 57 0
53	2 12 0	53	5 60 0	53	5 58 6
54	2 13 6	54	5 61 6	54	5 60 0
55	2 15 0	55	5 63 0	55	5 61 6
56	2 16 6	56	5 64 6	56	5 63 0
57	2 18 0	57	5 66 0	57	5 64 6
58	2 19 6	58	5 67 6	58	5 66 0
59	2 21 0	59	5 69 0	59	5 67 6
60	2 22 6	60	5 70 6	60	5 69 0
61	2 24 0	61	5 72 0	61	5 70 6
62	2 25 6	62	5 73 6	62	5 72 0
63	2 27 0	63	5 75 0	63	5 73 6
64	2 28 6	64	5 76 6	64	5 75 0
65	2 30 0	65	5 78 0	65	5 76 6
66	2 31 6	66	5 79 6	66	5 78 0
67	2 33 0	67	5 81 0	67	5 79 6
68	2 34 6	68	5 82 6	68	5 81 0
69	2 36 0	69	5 84 0	69	5 82 6
70	2 37 6	70	5 85 6	70	5 84 0
71	2 39 0	71	5 87 0	71	5 85 6
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73	2 42 0	73	5 90 0	73	5 88 6
74	2 43 6	74	5 91 6	74	5 90 0
75	2 45 0	75	5 93 0	75	5 91 6
76	2 46 6	76	5 94 6	76	5 93 0
77	2 48 0	77	5 96 0	77	5 94 6
78	2 49 6	78	5 97 6	78	5 96 0
79	2 51 0	79	5 99 0	79	5 97 6
80	2 52 6	80	6 0 0	80	5 99 0

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